

A
P E N S I V E

Mans practise.
Verie profitable for all persons, wherein are contained verie deuout and necessarie praiers for sundrie godly purposes, with requisite perswasions before euerie praier.

Written by I. Norden.

If anie be afflicted, let him pray. Iam. 5. 13.



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1. Ianuarie } Latins, *Iannayus*. } hath 31.
 called of the } Græcians, *Gamelion*. } daies.
 } Hebrues, *Tebeth*, and is }
 } their 10. moneth. }

1	A	<i>Calends.</i>	
2	b		The first daie of this Mo-
3	c	<i>Nones of Ia.</i>	neth Christ was circūcised,
4	d		<i>Luk. 2. 21.</i> The tops of the
5	e		mountaines appeared vnto
6	f	<i>Day before the N.</i>	Noah, <i>Gen. 8. 5.</i> The Israelits
7	g	<i>Nones of Ianuar.</i>	put away their wiues, <i>Ezra.</i>
8	A		8 10 16.
9	b		7 The 5. of this month word
10	c	<i>Idus of Ia.</i>	6 was brought vnto Ezechiel
11	d	<i>Idus of Ianuarie.</i>	5 the Prophere that the Citie
12	e		4 Ierusalem was smitten, <i>Ezr.</i>
13	f		3 33. 21.
14	g	<i>Day before the Id.</i>	The sixt of this Moneth
15	A	<i>Idus of Ianuarie.</i>	Christ was worshipped of
16	b		17 the wise men, <i>Mat. 2. 1. &c.</i>
17	c		16 baptized <i>Mat. 3. 15.</i> turned
18	d		15 water into wine, <i>Ioh. 2. 1. &c.</i>
19	e		14 as testifieth Epiphanius.
20	f		13 The 10. of this Moneth
21	g		12 Nabuecadnezzar King of
22	A	<i>Calends of</i>	11 Babel, moued thereunto by
23	b	<i>Februarie.</i>	10 the rebelliō of Zedechiah,
24	c		9 besieged Ierusalē most firee-
25	d		8 ly, as may appeare, <i>2. Kings,</i>
26	e		7 25. &c. <i>Ier. 52. 4.</i> Also Eze-
27	f		6 chiel was willed to vtter his
28	g		5 parable, <i>Ezec. 24. 1. &c.</i>
29	A		4 Paul called, and conuer-
30	b		3 ted the 25. of this moneth,
31	c	<i>Day before the</i>	<i>Actes, 9. 3.</i>
		<i>Calends of Feb.</i>	

Festiuall daies } *Circumcision*, the first }
 in this mo- } } daie.
 neth be } *Epiphanie*, the sixt }

2. Februarie, } Latins, *Februarius*. } hath 28. daies
 called of the } *Graciās, Elapheboliom.* } vnles it bee a
 } Hebrues, *Shebat*, & is } yere *Bissextile*
 } their 11. moneth, } and then 29.

1	d	<i>Calends.</i>	The first of this moneth
2	e	<i>Nones of</i>	4 Moses repeated the Law vn-
3	f	<i>Februar.</i>	3 to the Children of Israell,
4	g	<i>Daie before the N</i>	<i>Deut. 1. 3.</i>
5	A	<i>Nones of Februa.</i>	The second of this month
6	b		8 our Sauour was presented to
7	c		7 the Lord, and Marie purified,
8	d	<i>Idus of</i>	6 <i>Luke 2. 22.</i>
9	e	<i>Februar.</i>	5 The ninth of this moneth,
10	f		4 Noah, 40. daies after hee had
11	g		3 scene the tops of the moun-
12	A	<i>Daie before the Id</i>	taines, sent out of the Arke a
13	b	<i>Idus of Februar.</i>	Rauen, & afterward a Doue,
14	c		17 which returned, <i>Gen. 8. 6. & c.</i>
15	d		16 The 15. of this moneth, the
16	e		15 Jewes spend merily together,
17	f		14 for that the Spring of the
18	g		13 yeare dooth enter then, as
19	A		12 they thinke.
20	b	<i>Calends of</i>	11 The 16. of this moneth, No-
21	c	<i>March.</i>	10 ah the second time sent out a
22	d		9 Doue, which returned with
23	e		8 an Oliue braunch in hir bill,
24	f		7 <i>Gen. 8. 10.</i>
25	g		6 The 24. of this moneth,
26	A		5 Zechariah was commaunded
27	b		4 to prophecie, <i>Zecharie 1. 7.</i>
28	c		3 Matthias was elected into
29	d	<i>Day before the Ca</i>	the number of the Apostles,
		<i>lends of March.</i>	<i>Act. 1. 26.</i>

Festiuall daies in } the 2. called the PURIFI-
 this moneth be } CATION of S. MARIE,
 } the 24. which is Saint
 } MATTHIAS day.

3. March cal-
led of the

Latins, *Martius.*

Græcians, *Mounchyon.*

Hebrues, *Adar:* and is

their 12. moneth.

hath 31.
daies.

1	d	<i>Calends.</i>		The temple of Ierusalem
2	e		6	was finished the third daie of
3	f	<i>Nones of M.</i>	5	this moneth, <i>Exa</i> 6. 15. in
4	g		4	the 1. of <i>Esdr.</i> 7. 5. it is saide to
5	A		3	be the 23. of this moneth.
6	b	<i>Day before the N.</i>		The tenth of this moneth,
7	c	<i>Nones of March.</i>		Christ was aduertised that
8	d		8	Lazarus was sieke. <i>John.</i> 11. 3.
9	e		7	A feast was celebrated a-
10	f	<i>Ides of</i>	6	mong the Iewes, for the o-
11	g	<i>March.</i>	5	uerthrow of Nicanor, the 13.
12	A		4	of this moneth, 2. <i>Macc.</i> 15. 37.
13	b		3	Also vpo the same day all the
14	c	<i>Day before the Id.</i>		Iewes vnder Ashuerosh were
15	d	<i>Idus of March.</i>		cōmanded to be put to death
16	e		17	<i>Esth.</i> 3. 13. vpon the same daie
17	f		16	the Iewes had a priuiledge
18	g		15	giuen them to slay all their e-
19	A		14	nimies, <i>Est.</i> 8. 12. this day also
20	b		13	the Iewes selēnized for their
21	c		12	ioifull deliuerance, <i>Est.</i> 8. 17.
22	d	<i>Calends of</i>	11	The 14. day of this moneth
23	e	<i>Aprill.</i>	10	was called of the Iewes Mar-
24	f		9	docheus day, 2. <i>Macc.</i> 15. 37.
25	g		8	also Purim, as may appeere,
26	A		7	<i>Esth.</i> 9. verse 21. 26.
27	b		6	The 15. also is another day
28	c		5	of Purim, <i>Est.</i> 9. 21.
29	d		4	The 16. of this moneth La-
30	e		3	zarus was raised frō the dead
31	f	<i>Day before the</i>		<i>John.</i> 11. 43.
		<i>Calends of April.</i>		

This moneth hath one festiuall day called the A N-
NUNCIATION of Saint M A R I E, celebrated the
25. of this moneth.

4. April cal- } Latins, *Aprilis.* } hath 30
 led of the } Grecians, *Toargelion.* } daies.
 } Hebrues *Abib*, or *Nisan*,
 & is their 1. moneth

1	g	<i>Calends.</i>	The first of this Moneth
2	A	<i>Nones of</i>	4 Noah vncovered the Arke,
3	b	<i>April.</i>	3 & saw earth, <i>Ge. 8. 13.</i> Moles
4	c	<i>Date before the N</i>	reared the Tabernacle, <i>Exo</i>
5	d	<i>Nones of April.</i>	40. 2. 17. the Temple began
6	e		8 to be sanctified, 2. <i>Chr. 29. 17.</i>
7	f		7 The 10. of this month the
8	g	<i>Idus of</i>	6 childre of Israel passed tho-
9	A	<i>April.</i>	5 rough the river Iordā on dry
10	b		4 foote, <i>Iosu 4. 19.</i> the paschal
11	c		3 Lamb was chosen, <i>Ex. 12. 3.</i>
12	d	<i>Date before the Id</i>	The 13. of this moneth the
13	e	<i>Idus of April.</i>	edict of king Asheroth
14	f		18 came out for the murthe-
15	g		17 ring of the Iewes. <i>Esh. 3. 12.</i>
16	A		16 The 14. of this moneth the
17	b		15 Passeeouer was kept, <i>Exo. 12,</i>
18	c		14 6. <i>Leuit. 23. 5. Jos. 5. 10.</i>
19	d		13 The 15. of this moneth the
20	e		12 Israelites departed out of <i>E-</i>
21	f	<i>Calends of</i>	11 gypt, <i>Numb. 33. 3.</i>
22	g	<i>Maie.</i>	10 The 16. of this moneth
23	A		9 Hezekiah made an ende of
24	b		8 sanctifying and purging the
25	c		7 temple, 2. <i>Chroz. 29. 17.</i>
26	d		6 The 18. of this moneth the
27	e		5 childre of Israel walked on
28	f		4 drie land through the midst
29	g		3 of the red sea, <i>Exod. 14. 19.</i>
30	A	<i>Day before the Ca</i>	The 24. Daniel saw his vi-
		<i>lends of Maie.</i>	sion, <i>Dan. 10. 4.</i>

The 25. of this moneth the feast of
 S. Marke is obserued.

5. Maie, cal-
led of the

Latins, *Mauius*.

Græcians, *Scirophorion*.

Hebrues, *Liar*, which is
their 2. moneth

hath 31.
daies.

1	b	<i>Calends.</i>		The first of this Moneth.
2	c		6	Moses was commaunded to
3	d	<i>Nones of</i>	5	number the children of Isra-
4	e	<i>Maie.</i>	4	el. <i>Numb. 1.1. &c.</i>
5	f		3	The 5. of this month Christ
6	g	<i>Day before the N.</i>		is thought to haue ascended
7	A	<i>Nones of Maie.</i>		vp into heauen, <i>Mar. 16. 19.</i>
8	b		8	<i>Luk. 24. 51. Act. 19.</i>
9	c		7	They which could not keep
10	d	<i>Idus of</i>	6	the Passeouer at the daie ap-
11	e	<i>Maie.</i>	5	pointed by the Lord, wer wil-
12	f		4	led to celebrate the same the
13	g		3	14. of this moneth, <i>Nu. 19. ver.</i>
14	A	<i>Daie before the Id.</i>	10, 11.	So did the Israelites at
15	b	<i>Idus of Maie.</i>		the commandement of King
16	c		17	Hezekiah, 2. <i>Chron. 30. 15.</i>
17	d		16	The 16. day. Manna rayned
18	e		15	from heauen, <i>Exod. 16. 14.</i>
19	f		14	The 17. day Noah entered
20	g		13	the Arke, and the floud be-
21	A		12	gan, <i>Gen. 7. 11. 13.</i>
22	b		11	The 22. fire from heauen
23	c	<i>Calends of</i>	10	consumed such as murmured
24	d	<i>June.</i>	9	against the Lord, <i>Nu. 11. 1.</i>
25	e		8	The 23. the Israelites with
26	f		7	great ioy triumphingly ente-
27	g		6	red into the castle of Ierusa-
28	A		5	lem, 1. <i>Mac. 13. 51.</i>
29	b		4	Noah the 27. the waters
30	c		3	being dried vp, came forth of
31	d	<i>Day before the Ca-</i>		the Arke, <i>Gen. 8. 24. &c.</i>
		<i>lends of June.</i>		

The first of this moneth is vsually celebrated
for the feast of *Philip* and *Jacob*.

6. Iune cal- } Latins, *Iunius*.
 led of the } Græcians, *Ekatomuaion*. } hath 30.
 } Hebrues, *Sinan*, which is } daies.
 } their third moneth.

1	e	Calends.		The first comming of the
2	f	Nones of	4	children of Israel vnto mount
3	g	Iune.	3	Sinai was the first of this mo-
4	A	Day before the N.		moneth, where they abode 11.
5	b	Nones of Iune.		moneths, and 20. daies, in
6	c		8	which time all those thinges
7	d		7	were done, recorded in Exo
8	e	Idu of	6	chap. 19. 1. &c.
9	f	Iune.	5	The sixt of this moneth
10	g		4	Alexander that mightie Mo-
11	A		3	narch of the world was borne
12	b	Day before the Id		of whom <i>Dan. chap. 11. 3.</i> doth
13	c	Idu of Iune.		prophecie. Also on this daie
14	d		18	that famous temple of Diana
15	e		17	in Ephesus, numbred among
16	f		16	the 7. wonders of the worlde,
17	g		15	was set on fire by Herostra-
18	A		14	tus. The Iewes likewise kept
19	b		13	their feast of Pentecost on
20	c		12	this daie.
21	d	Calends of	11	The 23. of this moneth
22	e	Iulie.	10	the first edict came out for
23	f		9	the safetie of Gods people
24	g		8	the Iewes. against Haman,
25	A		7	and the rest of their enemies,
26	b		6	<i>Esther. 8. 9.</i>
27	c		5	The 29. of this moneth the
28	d		4	Arke of Noah thorough the
29	e		3	increase of waters was lifted
30	f	Daie before the		vp from the earth, <i>Gen. 7.</i>
		Calends of Iulie.	12.	

Festiuall daies in this } 24. which is the feast of
 moneth are the } S. JOHN BAPTIST.
 } 29. which is S. PETERS.

7. Iulie, cal- } Latins, *Iulius*. } hath 31.
 led of the } Græcians, *Merageitnion*. } daies.
 } Hebrues, *Thammus*, being }
 } their 4. moneth }

1	g	<i>Calends.</i>	
2	A		6 The 5. of this moneth Eze-
3	b	<i>Nones of</i>	5 chiel sawe his visions. <i>Ezech</i>
4	c	<i>Iulie.</i>	4 1. 1.
5	d		3
6	e	<i>Day before the N.</i>	The 6. of this moneth the
7	f	<i>Nones of Iulie:</i>	Capitol of Roome, counted
8	g		8 one of the 7. wonders of the
9	A		7 worlde, was burned: and the
10	b	<i>Idus of</i>	6 mirrour of Christian Prince:
11	c	<i>Iulie.</i>	5 King Edwarde the sixt died
12	d		4 the sixt of this moneth, <i>Anno</i>
13	e		3 1553.
14	f	<i>Daie before the Id</i>	
15	g	<i>Idus of Iulie.</i>	
16	A		17 The 9. of this moneth Ie-
17	b		16 rusalem, after it had a long
18	c		15 while beene besieged by Ne-
19	d		14 buccadnezzar, was taken, <i>Ier.</i>
20	e		13 39. 2.
21	f		12
22	g		11
23	A	<i>Calends of</i>	10 The 12. of this moneth Iu-
24	b	<i>August.</i>	9 lius Cesar, the first Romaine
25	c		8 Emperour was borne. Of him
26	d		7 is this moneth called Iuly.
27	e		6
28	f		5 The 18. of this moneth the
29	g		4 Egyptians begin their yeare,
30	A		3 <i>Plin. lib. 8. cap. 47.</i>
31	b	<i>Day before the Ca</i>	
		<i>lends of August.</i>	

The 25. of this moneth is the feast of
 S. I A M E S the Apostle.

8. August cal-
led of the

Larins, *Augustus.*
Gracians, *Boedromion*
Hebrues, *Ab*, which is
their 5. moneth.

hath 31.
daies.

1	c	<i>Calends.</i>	
2	d	<i>Nones of</i>	4
3	e	<i>August.</i>	3
4	f	<i>Day before the N.</i>	
5	g	<i>Nones of Augu.</i>	8
6	A		
7	b	<i>Idus of</i>	7
8	c	<i>August.</i>	6
9	d		5
10	e		4
11	f		3
12	g	<i>Day before the Id</i>	
13	A	<i>Idus of August.</i>	
14	b		18
15	c		17
16	d		16
17	e		15
18	f		14
19	g		13
20	A		12
21	b	<i>Calends of</i>	11
22	c	<i>Septemb.</i>	10
23	d		9
24	e		8
25	f		7
26	g		6
27	A		5
28	b		4
29	c		3
30	d	<i>Daie before the</i>	
31	e	<i>Calends of Sep.</i>	

The first of this Moneth
Aaron, 40. yeeres after the
children of Israel were come
out of Egypt, died on mount
Hor, *Numb. 33. 38.* Also on
this day Ezra with his compa-
nie came out of Babel vnto
Ierusalem, *Ezra. 7. 9.*

The 7. of this moneth Na-
buccadnezzar burnt the
house of the Lord, & all Ieru-
salem, *2. King. 25. verse 8. 9.*

The 10. of this moneth
some thinke Ierusalē to haue
beene burnt by the Babylo-
nians, *Jerem. 52. 12. Josephus*
(lib 6. cap. 26.) saide it was bur-
ned afterward by the Ro-
mans the same day. Therefore
doe the Iewes on this daie
obserue a most straight fast,
and goe barefooted, and sit-
ting on the ground, reade
twise ouer the Lamentations
of Ieremie.

The 24. of this moneth is vsually called
S. Bartholomeues day.

9. September } Latins, *September.*
 called of the } Gracians, *Maimacterion.*
 } Hebrues, *Elul*, which is } hath 30
 } their 6. moneth. } daies.

1	f	<i>Calends.</i>	
2	g	<i>Nones of</i>	4
3	A	<i>Septemb.</i>	3
4	b	<i>Day before the N</i>	
5	c	<i>Nones of Septem.</i>	
6	d		8
7	e		7
8	f	<i>Idus of</i>	6
9	g	<i>Septemb.</i>	5
10	A		4
11	b		3
12	c	<i>Day before the Id</i>	
13	d	<i>Idus of Septemb.</i>	
14	e		18
15	f		17
16	g		16
17	A		15
18	b		14
19	c		13
20	d		12
21	e	<i>Calends of</i>	11
22	f	<i>October.</i>	10
23	g		9
24	A		8
25	b		7
26	c		6
27	d		5
28	e		4
29	f		3
30	g	<i>Day before the Ca</i>	
		<i>lends of October.</i>	

The first of this Moneth
 Haggai the Prophet began to
 prophesie, *Hag. 1.1.*

The sixt of this Moneth E-
 zechiel sawe another vision.
Ezech. 8.1.

The 7. of this Moneth our
 most noble Queen Elizabeth
 was borne at Greenwich,
Anno, 1532.

The 8. of this Moneth, *An-*
no 73. Ierusalem was vtrerlie
 with fire and sword destroyed
 by Titus the Emperour. *Ioseph.*
lib. 7. cap. 26.

The 25. of this month Ne-
 hemiah finished the walles of
 Ierusalem, *Nehem. 6. 15.*

{ Festiual daies in } the { 21. *S. Mathew.* }
 { this moneth be } { 29. *S. Michael.* }

10. October
called of the

Latins, *October.*
Gracians, *Pianepsson*
Hebrues, *Thifri*, & is
their 7. moneth.

hath 31.
daies.

1	A	<i>Calends.</i>	The 1. of this moneth the
2	b		6 Iewes celebrated the feast of
3	c	<i>Nones of</i>	5 trumpets, <i>Leuit. 23. 24.</i> The
4	d	<i>October.</i>	4 latter Iewes call this day the
5	e		3 beginning of the new yeare.
6	f	<i>Day before the N.</i>	Ierusalem after it had been
7	g	<i>Nones of October.</i>	possessed of Christian Princes
8	A		88. yeares, through mortall
9	b		7 dissention came into the
10	c	<i>Idus of</i>	6 hands of the Saracen, <i>Anno,</i>
11	d	<i>October.</i>	5 1187.
12	e		4 The 3. of this month some
13	f		3 think the Iews fasted for the
14	g	<i>Day before the Id.</i>	death of Gedaliah: whereby
15	A	<i>Idus of October.</i>	occasion was offred to bring
16	b		17 them againe into the misera-
17	c		16 ble seruitude of the Ægypti-
18	d		15 ans, 2. <i>King. 25. 25. Ierem. 41.</i>
19	e		14 <i>vers 1. 2. &c.</i>
20	f		13 The 10. of this moneth the
21	g		12 feast of reconciliation was
22	A	<i>Calends of</i>	11 kept, <i>Leuit. 23. 27.</i> So did the
23	b	<i>Novemb.</i>	10 yeare of Iubilie euerie fiftie
24	c		9 yeare beginne as on the same
25	d		8 daie, <i>Leuit. 25. 9.</i>
26	e		7 The 15. of this moneth the
27	f		6 Iewes obserued the feast of
28	g		5 Tabernacles 7. daies toge-
29	A		4 ther, in memorie of the Lords
30	b		3 protecting them in the desert,
31	c	<i>Day before the Ca</i>	<i>Leuit. 23. 34.</i>
		<i>lends of Nouem.</i>	

Festiuall daies in this moneth are

18. daie S. L V K F.
28. SIMON & I V D E.

11. Nouember
 called of the

{	Latins, <i>Nouember.</i> Gracians, <i>Antheſterion.</i> Hebrues, <i>Marbeſuam,</i> their 8. moneth.	}	hath 30 daies.
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1 d 2 e 3 f 4 g 5 A 6 b 7 c 8 d 9 e 10 f 11 g 12 A 13 b 14 c 15 d 16 e 17 f 18 g 19 A 20 b 21 c 22 d 23 e 24 f 25 g 26 A 27 b 28 c 29 d 30 e	<i>Calends.</i> <i>Nones of</i> <i>Nouemb.</i> <i>Day before the N</i> <i>Nones of Nouem.</i> <i>Idus of</i> <i>Nouemb.</i> <i>Day before the Id</i> <i>Idus of Nouemb.</i> <i>Calends of</i> <i>Decemb.</i> <i>Day before the Ca</i> <i>lends of Decemb.</i>	The thirde of this moneth Constantius the Emperour, sonne to Constantinus the great departed out of this world, <i>An. 364. Hist. tripart. in</i> <i>the end of the fift booke.</i> The tenth of this moneth <i>An. 1483.</i> D. Martin Luther was borne in Islebia. The 15. of this moneth was made a newe holiday by Ieroboam without the com- mandement of God, where- vppon hee committed most wicked idolatrie in Dan, and Bethel; but hee remained not long vnpunished, nor his peo- ple vnplagued for the same, as may appeare, 1. <i>Kinges</i> , 12. <i>vers. 32. 33. 1. King. 13. 1. 2.</i> <i>&c.</i> Queene Elizabeth began luckily to reigne for the ad- uancement of the Gospel of our Sauour Christ, the 17. of this moneth. The 18. of this moneth Ti- tus the Emperour most cru- elly executed to death a great number of the Iewes, <i>Ioseph.</i> <i>lib. 7. cap. 10.</i>
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Festiuall daies in this moneth are the first daie, the
 feast of *All Saints*. The 30, and last daie, Saint *An-*
drew the Apostle.

12. December } Latin: December.
 called of the } Gracians, *Poseideon*, } hath 31.
 } Hebrues, *Sisleu*, & is } daies.
 } their 9. moneth. }

1	f	Calends.			The 15. of this Moneth
2	g	Nones of	5	4	Antiochus placed an abho-
3	A	December.	3	3	minable Idoll vpon the altar
4	b	Day before the N			of the Lord, <i>Macc. 1. 57.</i>
5	c	Nones of Decem.			The 20. of this moneth Ef-
6	d		8.	8.	dras exhorted the Israelits to
7	e			7	put away their strange wiues,
8	f	<i>Idus of</i>		6	<i>1. Esd. 9. verse 5. 6. & c.</i>
9	g	<i>Decemb.</i>		5	The foundation of the se-
10	A			4	conde Temple was laide the
11	b			3	24. of this moneth, <i>Hagg. 2.</i>
12	c	Day before the Id			<i>verse 11. 19.</i>
13	d	<i>Idus of December</i>			The 25. of this moneth our
14	e		19.	19.	Sauior Christ was born of the
15	f		18.	18.	Virgin, the yeare after the
16	g		17.	17.	worldes creation, 4018. On
17	A		16.	16.	which day also Antiochus E-
18	b		15.	15.	oiphanes entred into Ierusa-
19	c		14.	14.	lem with a mightie army, and
20	d		13.	13.	spoiled the same, <i>Ioseph. lib 21.</i>
21	e		12.	12.	<i>cap. 6.</i> On this day he prophe-
22	f	Calends of	11.	11.	nd the altar of the Lorde, <i>1.</i>
23	g	<i>Januarie.</i>	10.	10.	<i>Macc. 1. 62.</i> which day also the
24	A		9.	9.	Jews kept holy, because ther-
25	b		8.	8.	on the temple was purged
26	c		7.	7.	from Idolatrie. <i>1. Macc. 4. 59.</i>
27	d		6.	6.	The 28. of this moneth He-
28	e		5.	5.	rod caused the poore Inno-
29	f		4.	4.	cents to bee murdered, thin-
30	g		3.	3.	king thereby to haue slaine
31	A	Day before the Ca			Christ, <i>Matt. 2. 16. & c.</i>
		lends of Januar.			

Festiuall daies in this month are the 21. *Thomas* ap of
 25. The Natiuitie of *Christ*. 26. *S. Steuen*. 27. *Iohn* the
 Euang. 28. *Innocents*, called comonly *Childermas* daie

¶ A rule to know how many daies be
contained in euerie moneth in
the year

Thirtie daies hath November
April, Iune, and September.
The rest haue thirtie and one,
Except it be Februarie alone,
Which alwaies hath 28. meere,
When it is no Bissextile or Leape year

¶ A note of the Moneths, weekes, daies,
and houres, throughout the
whole yeare.

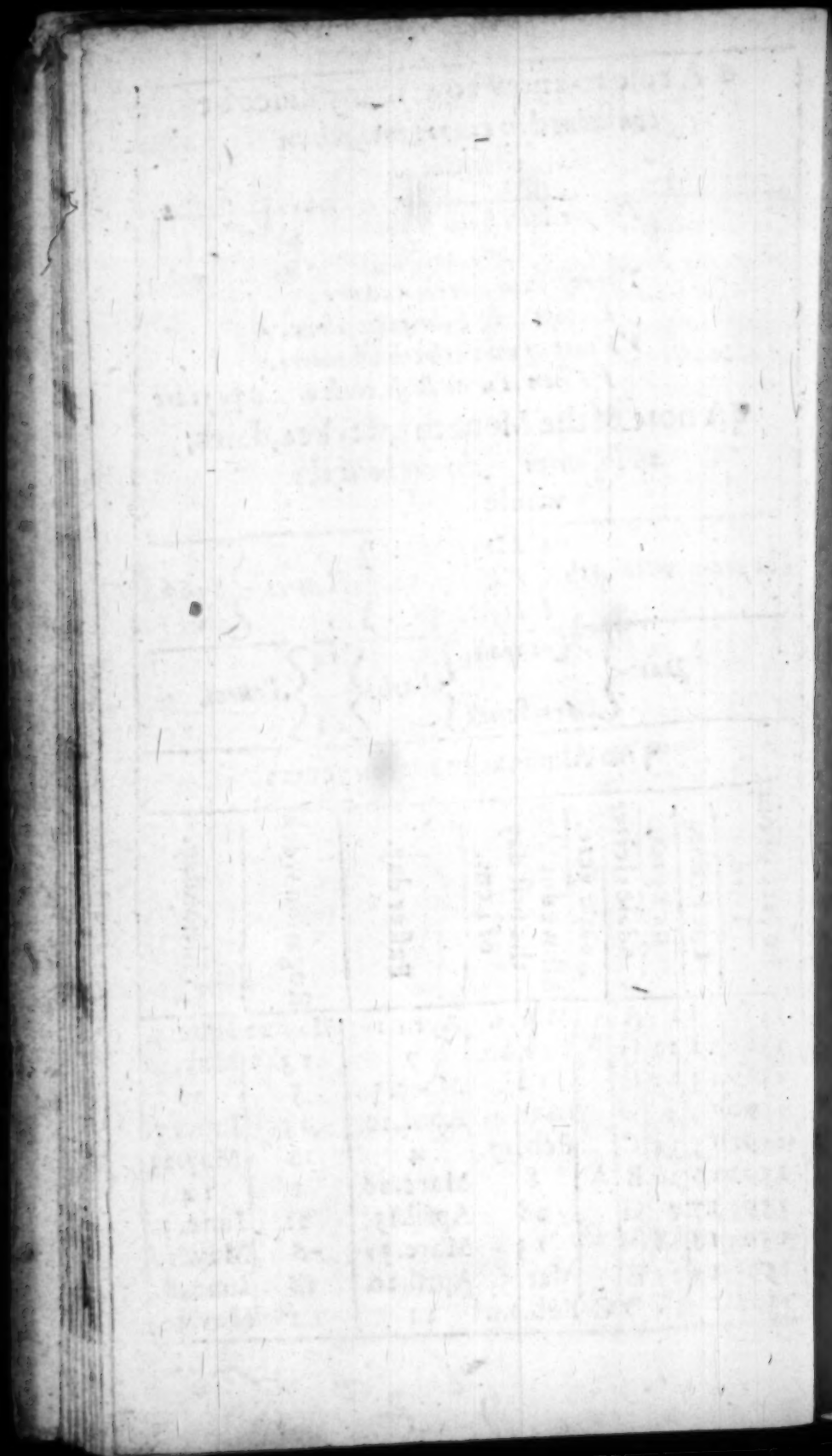
The yeare containeth { Moneths. 12.
Weekes. 52.
Daies. 365. } Houres. { 8766.

Daies { Naturall, } hash { 24 } houres.
Artificiall } { 12 }

¶ An Almanacke for ten yeeres.

the yeere of our Lord.	The Prime.	the Epact.	Sundais letter	Leape yeere.	Ashwednesday the first day of Lent.	Easter day.	Rogation week	Whitsonday.
1587	11	11	A		Mar. 1.	April. 16.	May 22.	Iune. 4.
1588	12	12	G	F	Feb. 20.	7	13	May. 26
1589	13	23	E		12	Marc. 30.	5	18
1590	14	4	D		Mar. 4.	April. 10.	25	Iune. 7.
1591	15	15	C		Feb. 17.	4	10	May. 23
1592	16	26	B	A	8	Marc. 26	1	14
1593	17	7	G		28	April. 15.	21	Iune. 3.
1594	18	18	F		13	Marc. 31	6	May. 19
1595	19	29	E		Mar. 5.	April. 20.	26	Iune. 8.
1596	1	11	D	C	Feb. 14.	11	17	May. 30

962655



M. (Dono Mrs. Person)

Hannah Ward 1746
her younger Brother 1746

2. sup: songs of Solo
no 2
vers: 25:

Take ye all ye
as my dear ones
for I am left
Rip

behold ye of my kindred
of ye people my people
ye servants of god & ab. fig
to me

Thy faithful manner
of thy service & thy
ye servant, my servant
now is before thy
eye to take thee

Thy love & thy
plant as a tree & a
root, I am a tree
my love & my
my love & my

A FAMILIAR AD-
monition to the zealous
Reader, concerning
the most godly ex-
ercise of Praier.



ANY are the god-
ly and zealous treatises
which are already ex-
tant, tending to the en-
couragement of those,
that hunger and thirst

for the true service of the liuing God :
yet (gentle Reader) I craue thy Christi-
an patience, friendly to accept this sim-
ple trauaile of mine, heeretofore publi-
shed, and now augmented. And this my
simple admonition thinke not superflu-
ous, but a thing tending to winne the
weaker sorte to the more willingnesse to
this diuine exercise of Praier, a thing not
new, yet needfull : a thing olde and aun-
cient, long agoe practised of the purest,
exercised of the most excellent and
godly

godly of the earth, the Prophets, the Patriarkes, the Apostles, and of Christe himselfe the patterne of pietie: and who gaue the first plot of perfect praier, of his owne proposing, most plaine, pure, precious and profound in these wordes, *Our Father which art in heauen, &c.* to the substaunce whereof, although there can bee nothing added: nor from whence, anie thing can bee taken awaie without manifest impietie, yet are wee not so strictly tied to the worde thereof onelie, but that wee may, (according to our seuerall occasions, which are infinite) dilate vpon the same to our comfort in him, without offence to the maiestie of God, if it bee done in true zeale, without the which, euen the most effectuaill praier is sinne. I cannot but confesse that greate is the frailtie remaining in me, which in my trauaile in this practise, hath greatly hindered mee, and many are the vanities of my minde, which in my cheefest desire haue miscarried me, yet such hath beene the fauour of my heauenly Father, that hee hath hitherto assisted mee, and to my comfort hath performed that which of my owne proper power, wisdom and wil, I could not performe: and these praiers which

in

in this little volume thou shalt find, haue bene to me not a little comfortable, and to thee faithfully exercising them, they will be profitable, of whatsoeuer estate, degree, calling or ministerie thou be of. Although I presume not to teach, but desire to be taught, I expect not praise, but euen in heart yeeld all the praise to him, that was and is the guide and staie of all that trulie seeke to serue him: as I beseech him, to graunt vs faithfullie at all times to doe, not onely in the outward word with the lips onely, with the shew alone: but with the inward affection of the heart, with the longing desire of the soule, and the ardent consent of all the powers of our bodies. So shal our praiers please him, and euen the grones of our hearts which passe in silence, shal present our cause before the tribunall seate of our good God, who is alwayes neere at hande, and readie to performe what is most necessarie for our estates in this life, which in respect is but a span long, yea, coulde wee liue a thousande yeeres, it were but as one daie, wee may not too much regarde the ouer daintie maintenaunce of our corporall estates, wee may not ouer curiously seeke the meanes to become admirable in respect of

of our authoritie, of our riches, of our
friendes, and of our casuall pleasures.
VWherewith alas our weake natures, our
fraile conceits, and our carnall desires,
are often beguiled, and our poore soules
often endangered & miscarried. VWhere-
fore it behooueth vs carefully first and
before all things to seeke the kingdome
of God, the way, the means, & the guide
therevnto, the kingdome of God, which
is not to be sought else where, it is not in
the outward view, and therefore to bee
sought for from aboue, to be inwardlie
receiued and comprehended by faith, it
is the knowledge of the mysteries of
God. It is the keeping of his commaun-
dementes, and the due obedience vnto
his will, the way thereunto is by grace of
the gift of God, which he giueth to them
that faithfully aske it, the meanes to
helpe vs thereunto, is Christ the sonne
of God, who sitting at the right hand of
his Father, obtaineth & sendeth vs that
grace, which guideth vs, and giueth all
things else, both spirituall and worldlie,
that he seeth needfull for vs. But not-
withstanding this singular benefite of
the mediation of Christ vnto his father
for vs, we are not discharged of this ne-
cessarie exercise of praier, but so much
the

the more enioyned to the executing thereof continually, instantly, faithfully, and zealously for the graces of God, which are the things without the which all our praiers, all our speeches, be they many or few, bee they lowd or silent, bee they of what kind or shew focuer, auaille nothing. But we must first founde all our desires and praiers vpon an vndoubted faith, we must powre them from the verie bottome of our hearts, and continue them in a godly patience, and all in the name of Christ Iesus, in whose name, & for whose sake, all thinges necessarie are promised to be giuen to those that aske according to the will of God. Wherein we must note, that we are not permitted rashly to desire any thing according to the desire of fleshly imagination, be it in our owne conceites neuer so meete and necessarie: for the wisdom of the flesh is foolishnesse before God: But wee must first duely consider, what direction the worde of God giueth vs in that behalfe: and then in all humilitie to repaire vnto the fountaine, from whence the giste for which wee pray, must come in the name of Christ, the cause and effect of all our good successe in our petitions. We are sinfull and therefore great, yea,

A Preface to the

Our sins the greatest occasion to flie vnto God
do giue is for the forgiuenes thereof, and in this
vs cause point haue all men cause to vse this ex-
to pray. ercise. For who so is sinfull, and seeketh
not redresse for that sore, dying of that
disease, is in perill of death eternal. And
who so acquiteth himselfe in his owne
conceit from sinne, and supposeth him-
selfe free from falling before GOD, in
some grievous offence, and therein flat-
tereth himselfe, and refuseth to repaire
vnto God for pardon of his crime, great
is the daunger that that little spatke of
presumption may inkindle in such a
soule. Wherefore great is the occasion,
which the sinne of euery day, yea, of e-
uery houre, ministreth vnto the iust to
call vnto God, not onely for pardon, but
for strength to withstand that which of-
ten at vnawares ouercommeth the most
godly. Wee must therefore in this be-
halfe bee carefull, to repaire vnto the
head of our comfort herein Iesus Christ
the lambe of God, that taketh awaie the
sinnes of the world. Many are the world-
ly occasions which force euery man to
seek reliefe at the hands of God, which
wee are not onely permitted, but com-
maunded, not by our owne corrupt and
peruerse means, which we are not one-
ly

God
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world-
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ly not permitted , but forbidden to vse.
Wee must duely weigh and carefully
consider our wants , for great are the er-
rors of the flesh and bloud in this behalf:
for alas we see, that the long raines of li-
centious and wilfull libertie hath exten-
ded too farre in this point, more than in
the daies of our fore-fathers . For when
they were in distresse, when they were in
danger , when they were in most dange-
rous estate , they disclaimed their owne
meanes, and claue vnto the prouidence
of God , they forsooke the aide of the
flesh, and framed their desires according
vnto the spirite: Elias in the wildernesse,
Daniell in the Lions denne , Ioseph in
prison, Dauid in distresse, and all the ho-
ly ones of olde time in all their troubles,
left worldly trust , and addressed them-
selues only to the aide of the liuing God,
not refusing such due & lawfull meanes,
as in his wisdom hee prouided , and
that past all humaine hope: the children
of Israell hee deliuered through the red
sea , in time of daunger hee gaue them
both foode and water. by vnexpected
meanes, hee deliuered Peter, Paule, and
others from their enemies handes mi-
raculously in his wisdom, and worketh
so for all that trust in him at this daie.

A Preface to the

For his good will and loue is not diminished, nor his power and louing hande shortned: but in his woonted loue he helpeth all that call vppon him. But such is the peruerse crookednesse of mans nature, that now in these daies they euen denie the abilitie of God, in working for his, and by their actions they argue, that the power of God is weakened, his power lessened, and his care of his children not to be as then it was. And therefore they relie vpon the aid of man, the help of flesh and bloude, the strength of their owne arme, the wisdom of their owne pates, & the imagination of their owne heads, the broken reed of Ægypt, wherein they disclaime the helpe of God, the mercie, the loue, the care & prouidence of the most highest. For alas, doe we not see, that how many sorts of men, so manie meanes to maintaine their estates. The rich, into whose handes God hath vouchsafed his giftes, they giue glorie to their owne deuises, and presume vppon their owne pollicie, keeping their store for a deere yeare, where the will of God in giuing it, is to the relief of their needie brethren, so that the will of God is broken, the poore oppressed, and themselves highlie endangered, they shewe them-

themselves faithlesse in the prouidence of God, in that they feare, that if they giue, they shall impouerish themselves, they thinke not how God wrought with the bountifull widowe of Sareptha, Elias hostesse in multiplying that, whereof she liberally gaue for his sake. They rather foolishly indeuor to heape vp riches, not knowing who shall inioy them, they purchase lands, and know not who shall inherit them, they builde gay houses, and knowe not who shall possesse them, and flatter themselves, and say, soule take thine ease, when death standeth at the dore, ready to take their soul from them. And beeing thus choked with the riches of the worlde, the remembrance of the seruice of God is banished to the materiall Church. Think ye it a sufficient discharge, euery Sonday thither to resort, and to heare the ordinary seruice, when all the rest of the day they spende in worldly conference, worse than the rest of the weeke? Alas, what deuotion appeareth in these persons? I speake but to them, whose consciences shall accuse themselves. God graunt a speedy reformation, without compulsion.

Now for the poore afflicted ones, great is the frailtie remaining in the most,

A Preface to the

God grant patience to all . Such is the common course of flesh and blood , accompanied with distresse : that for the most part , either violence , or impatience, or wilfull rebellion against God, is the effect of their conceites , touching their harde estate . And so farre vnlike Christians for the most part, we take the crosse of Christ, that in steede of beeing followers of him, we seeke to denie him: in steede of patient acceptance thereof, we will wilfully cast it of , by meanes vnlawfull, by robbery, by theft, by violence and by blood: and if oportunitie serue to neither of these, we euen take counsaile of Iobs wife, to curse God, and in a brutish manner, to leaue the best refuge, namely, to repaire vnto God , and at his handes to seeke that which in his good time he giueth to all in faith desiring it, whether it be relief in pouerty, with Elias: freedome from bondage, with Daniel: deliuary from enemies , with Dauid: or comfort in all distresse, with the children of Israel . Surely as God was louing vnto Israel, he is louing vnto all that loue him truly, that call vpon him faithfully, that attend his aide patiently , and obey his will duely . And therefore why should any man stand doubtfull of reliefe, at the hand

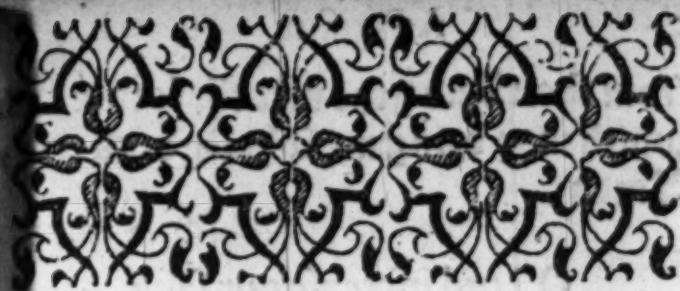
hands of him that neuer faileth to performe that which hee promifeth, that is, if we aske we shall haue, if we seeke we shall finde, if we knocke, he will open the gate of his mercies, and powre the dewe of his blessings plentifully vpon vs, not regarding the person of any, but the obedient hearts of all, and therefore may the sinner penitent, the rich man truly liberall, and the poore distressed man faithfull, to their comfort resorte to the throne of God in praier, and be assuredly heard, to their assured pardon in the bloud of Christ, to their comfort as well in pouertie as in abundance.

It resteth now, that we pray one for another, for our gracious Queen, that God may be pleased in mercie long to preserue her a Queen ouer vs, and that she may continue a ioyfull mother in our English Israel. For all other Christian kings we must likewise praye, that God will increase in them the spirit of wisdom and fauour to his distressed flock vnder their seuerall charges & governments. We must be mindful of our pore Christian brethren, both at home & els where: and for the aduersaries of Gods truth, that now begin to assault vs as we see, and whom God himselfe hath ouer-

A Preface to the

throwen, to encourage vs: that either it may please him to conuert them, or to turne their forces from his seruantes. And that it may please him in mercie to direct the liues and conuersations of his ministers, that they by his spirite, may preach both truely and boldly. And lest their loose liues should be a slander vnto his worde, let vs pray that his grace may holde them from falling into that, which the Arch-enemie of his religion endeuoureth to draw them, and wherevnto the flesh is prone to yeeld, and the captious cauillours at the truth, readie to publish, to the end to bring his worde (by them duely preached) in reproch in this worlde, and that wee that are to bee taught by the doctrine, may attentiuely heare, truely vnderstand, and diligently execute that which the worde of truth teacheth. Good Reader affoord thy zealous heart the time faithfully to say the praier which Christ hath taught vs, saying: Our Father which art in heauen, &c.

Thine in Christian good will,
I. N.



APENSIVE MANS PRACTISE.

*In thy feare (deare Father) I heere
present my selfe vnto thee, besee-
ching thee to heare me, and to ad-
dresse my heart truelie and zea-
louslie to call vpon thee.*

A short, but an effectuall
Praier, that we leaue our
selues, and leane vpon God.



*O God my God,
I vouchsafe to take
mee from my selfe,
that I may wholly
dedicate my selfe,
vnto thee: vouch-
safe to take from
mee all thinges that withdraw mee
from*

from thee: And giue mee thoſe thinges
which may bring me wholly vnto thee,
Amen.

O Lord increaſe our faith.

A praier to Chriſt, that he
will preſent our praiers
to God the Father.

O Sweete Ieſus, who haſt taken vpon
thee to bee our interceſſor and ad-
uocate, vnto God thine heauenly Fa-
ther vouchſafe (I humbly beſeech thee)
to accompany me in theſe my ſupplika-
tions and praiers, and preſent them vn-
to his heauenly maiesty, that for thy ſake
(ſweete Ieſus) they may bee acceptable
vnto him, to the waſhing away of my
finnes, and obtaining thinges neceſſarie
for me and all men, according vnto his
heauenly will in all things, Amen.

O Lord increaſe our faith.

O Lorde open thou my lippes, that
my mouth may extoll thee with
praiſe, and be thankfull vnto thee for
thy

thy benefits, and graunt that I speak nothing, but that which maye bee to thine honour and glozpe, to the reliefe of my necessities bodily and ghostly.

O Lorde make speede to sende mee helpe and succour, from the tower of thy strength.

O Lord let thy heavenly kingdome be alwayes ready to receiue me to eternall saluation. Amen.

Eternall praises bee vnto thee oh God, So be it.

O Lord increase our faith.

**A praier for the assistance
of Gods holy spirite,
to make vs apter to
praier when wee
be dull.**

Aske what thou wilt, & thou shalt haue :
If thou in Christ, the same doe craue.
For Christ thy Mediatour sees,
When thou to him doest fall on knees.

CHrist our sauiour hath willed vs to
Aske, and we shall haue, to seeke and
we

A Penſiue

we ſhall finde, to knocke and it ſhall bee opened vnto vs. And the more to aſſure vs, hee moſt louingly perſuadeth vs, that if wee that bee euill, can giue vnto our children good gifts, whē they aſke them, how much more ſhall our heavenly Father giue vs his holy ſpirit, if we faithfully deſire it? And foraſmuch as our vnderſtanding is ſo dark, that we know not what to aſke, nor howe to pray as wee ought, but by the ſpirit it ſelfe, who maketh requeſt for vs with ſighs which can not be expreſſed: Let vs fall downe vnto the throne of his maieſtie, praying faithfully for the ſame, and it ſhall be giuen vs, without the which al praiers be vaine, and of none effect.

The Praier.

O Almighty God and omnipotent Father, who comforteſt ſuch as be ſorrowfull, and who giueſt all good and perfect giftes, thou of thy free fauour and loue haſt willed vs in al our afflictions and neceſſities, and as often as wee ſtand in neede of any of thy bleſſings, or feele our ſelues burthened with any kinde of tribulation or affliction, either of bodie or mind, to call vnto thee in the name of thy ſonne Ieſus Chriſt,

Christ, and thou wilt graunt our necessities. Most humbly I beseech thee to send downe vpon my darke vnderstanding, the bright beames of thine holy spirit to lighten me, and to direct me in all my supplications and prayers, and especially at this time (oh Lord) for that thou knowest my weakenes and ignorance to be such, as I am altogether vnable to frame my requestes according to thy will, or to seek that is truly for mine owne soules health, and am altogether ignorant of the right gate to knocke at, without thine especiall grace directing and assisting mee: wherefore I most humbly beseeche thee in the name of him thy Sonne, to addresse and prepare mine heart to the true vnderstanding of thy will, and my tongue and lippes to the true & vnfained calling on thy name, for such things as thy wisdom shall thinke most expedient for mee, both to the obtaining of thy heauenly kingdom, which is before all things to be sought for, and for temporall blessings necessarie, best known vnto thy selfe. Which in respect of my ignorance, my vnllesse, my corruption, my weaknes, and the guilt of mine owne conscience,

I

I cannot craue in ſuch due and faith-
 full manner as I ought. And there-
 fore moſt louing Father, according
 vnto thy owne moſt fatherly callings,
 I here proſtrate my ſelfe in heart be-
 fore thy throane, in the name of Je-
 ſus Chriſt thy ſonne, beſeeching thee
 that thou wilt aide me with thine ho-
 ly ſpirite in my prayers, that being of
 my ſelfe dull, I may be thereby made
 zealous, and where I am of my ſelfe
 cold, I may bee thereby made ſeruent
 and faithfull, that my prayers bee not
 as ſmoake which vaniſheth, or as the
 ſwinde which paſſeth away, being on-
 ly in the lips, & not firme in the heart,
 but that they may be effectuaill and an
 acceptable ſacrifice, ſweet and pleaſant
 in thy ſight, and that nothing paſſe
 the bandes of mine vniſtaied lips, but
 that which may beſeeme a ſingle hart,
 alwaies ſounding to thine honour,
 and ſetting forth of thy moſt worthy
 praiſe. Let thy holy ſpirit (oh Lord)
 come vnto mee, let it continue with
 mee, worke and preuaile effectually in
 me, vnto the end, that I may both at
 this time beginne, and for euermore
 continue, as thou wilt I ſhoulde,
 namely in faith, that I fall not into
 any

any temptations: In hope that I may constantly looke for, and faithfully attaine vnto perfect vnderstanding of thy will, and ablenesse in all things to fulfill the same: Make me also good Lord) feruent in charity, that I may freely and vnfainedly (euen from my heart) forgiue and forget, all iniuries, wrongs, and euill doings, of such as by any meanes haue offended me, with hearty praier for their amendment, that I (approching vnto the throane of thy mercie, in a pure & simple heart) may heartily, as well for all others as for my selfe, for things necessary both for bodie and soule, make my humble petitions vnto thee, and say that most effectuall praier, which thy Sonne taught all those to say which woulde pray directly, namely: Our Father which art in heauen, &c.

O Lord increase our faith.

in memoriam
 O Lord increase our faith **A**

A ſhort Praier for zeale to praie.

O God almightie, moſt louing and moſt righteous, who haſt promiſed to inſtil into the hearts of thy choſen ſeruants grace, vnfainedly to ſerue thee, and to call vpon thy holie name, wherin all comfort conſiſteth. Touchſafe I humbly beſeech thee, of thy mercie, to expell out of mine heart all naturall dulnes, miſbeliefe, and blindnes of errour. And through thine holy ſpirit, plant in ſteed thereof perfect zeal, and vnfained deſire to proſtrate my ſelfe in heart befoze thine heaucnly Maieſtie, in faith vnfained: That at this time it may pleaſe thee ſo to direct and accept my ſupplications and prayers, as I may obtaine at thy mercifull hands, whatſoener thou ſeeſt neceſſary both for bodie and ſoule, through Jeſus Chriſt our only Sauour and redeemer.

O Lord increaſe our faith,

A morning

A morning praier for the working daie.

Before thou doe thy worke begin,
Thanke God, craue pardon for thy sin.
And then thy worke shall prosper so,
As want shall neuer breede thee wo.



What a great benefite we
receiue at the hands of
almightie God, by our
naturall sleepe none is
ignorant: what perils
we escape in the darke
and dolefull night, wee may easily iudge.
And what fauour the almightie extendeth
towards vs, in giuing vs lodging,
not in the fieldes, but in houses, not vpon
the hard and colde ground, but vpon
soft pil'owes, warmly couered, experience
teacheth. What thanks for these
so bountifull benefites of his, we are dai-
ly bound to yeeld, I would we all knewe,
and had will to yeeld them accordingly.
The benefite of our comfortable sleepe
is great, and Gods worke in the same, &
in preseruing vs is woonderfull. Where-
fore let vs bee mindefull to giue him
thanks, and with Dauid, in the mor-
ning,

ning, at mid-day, and at night, let vs call on the name of the Lorde with thankes and say: Lord let mee heare thy louing kindnes betimes in the morning, for in thee is my trust. And let vs cōsider, that as the night is ordained for rest, so is the daye for trauaile, for the obtaining of things necessary for our selues, and such as God hath giuen vs, and not to stande in hope of reliefe by other mens helpes, but labouring as did Paule, and the rest of the Apostles, who tooke nothing of anye, but wrought with their handes for it, because they would be chargeable to none, and our labour beeing ioyned with faith and prayer, the blessing of God shal so prosper our indeuors, as nothing shall be wanting vnto vs, and therefore before we beginne our labour, wee must prostrate our selues before his throne, from whence commeth al goodnes, yeelding vnto his heauenly maiesty, due praises for his continuall louing kindnes towards vs, so shall we be free from daunger, and prosper in our callings, from day to day during the whole course of our life, which else, although our vocations breed in vs (in respect of the great increase of riches) securitye and pride, yet will it be in the last day a
heavy

heauie burthen to our conscience, and accuse vs of ingratitude to our eternall condemnation.

The Praier.

O Almighty God, Father of our
Lorde Iesus Chyiste, who hast
boughtsaled (of thy great fauour and
loue) euen from my childehooe vnto
this day, to take such fatherly care of
mee, that nothing hath destroyed or
hurt me, but I haue been safely preser-
ued both day and night, from sodaine
death, and from all other perils and
daungers, incident to mankinde, and
haue all my life beene preserued: and of
thy free fauour and loue (without any
desert or merite of mine) inioyed the
sweete benefit of sleepe and rest, which
is most whollsome for my poore and
weake bodie, yea, and so good a nurri-
ture thereunto, as good soile to the bar-
ren field, or thy timely showers to the
dry ground, or meate, acceptable to the
hungry stomacke. Oh sweete Lorde,
such hath beene thy fatherly care of
mee, this night past, that the sleepe
which thou hast giuen me, hath beene
most comfortable both to my bodie
and soule, insomuch, as I am the more
aptly

aptly giuen to the execution of my
 woꝛldly buſineſſ, and the ſeruiſe of thy
 diuine maieltie this moꝛning, wherein
 aſſiſt me (ſweete Loꝛd) with the helpe
 of thine holy ſpirit: comfort and defend
 me this day and euer, with thy merci-
 full aide, that none affliction, hurt, oz
 miſfortune diſmay me: no tribulation,
 want oz anguiſh of minde draue mee
 from thee: no woꝛldly care, delight, oz
 fantaſie, carry me at any time into any
 wicked cogitation, action, oz ſpeeche,
 foꝛ Loꝛde, I knowe that it is not thy
 will, that any euill ſhoulde dwell in
 vs, oz that we ſhoulde at anie time of-
 fend thee, but to keepe our hearts pure
 and vndefiled, as a fitte receptacle foꝛ
 thy maieltie. Yet thou ſufferest ſome-
 times vnlawfull affections to haue
 the vpper hande, to the ende, that wee
 (feeling our weakenefſe and corrupti-
 on) ſhoulde wholly confeſſe all our
 ſtrength, al our godly cogitations and
 woꝛkes, to proceede from thee, and all
 euill motions to come of our owne
 corruption. All fleſh is full of ſinne,
 the iuſt fall ſeauen times a daie, and
 I ſinfull wretch fall ſeauentie times
 ſeauen times a daie, wherefoꝛe Loꝛde
 foꝛgiue my wickedneſſ, mine offences,
 and

and sinne committed, either this night
past by foolish dreames, fantasies, or o-
ther temptations, or at any time since
I came into this miserable world, and
that (beeing pardoned by thy mercie
in Iesus Christ) I may proceede in
the residue of my daies (gouerned by
thy holie spirite) boide of all offences,
vsing my vocation and calling so, as
may be to the setting forth of thy glo-
rie, maintenance of thy fauour to-
wardes me, and getting those thinges
which may bee sufficient for the main-
tenance of mine estate here, and for the
reliefe of such as are committed to my
charge, without vsing any sinister or
vnlawfull meanes, pollicie or world-
ly deuises, which are not agreeable to
thy lawes. And graunt me alwaies
such regarde of seruing thee, as thine
hande may alwaies direct mee to good
and happy successe in all mine affairs.
Blesse thou the works of mine hands,
(good Lord) and graunt me so to shie
dolenesse, the mother and nurse of e-
uill, that both this daie and all my
life, I may by godly care and trauaile
get mee a sufficient and competent li-
uing heere, that I bee no burthen and
charge to such as are rich and weal-
thie,

thy, nor depende vppon the ſuccour,
 help, and furtherance of others, whose
 helpe, is most ſlippery and deceitfull,
 leaſt that in hope thereof, giuing my
 ſelfe to idlenes, and loytering (when
 their helpe ſhall bee withhelden from
 mee) I bee driuen (as the wiſe man
 ſaith) to goe in a ragged coate and to
 want my foode. But contrariwiſe (oh
 Lord) graunt that I may ſo imploy
 my ſelfe to labour, and diligent execu-
 tion of my buſines, this day and euer,
 that I may through thy bleſſing) luc-
 kily prosper therein, and ſhew my ſelfe
 ſo helpfull to the poore impotent, and
 needie, as the fruit of my trauaile ſhall
 extend vnto. That thou maiest fulfill
 in me the moſt ſweet promiſe of thine,
 That who ſo conſidereth the poore and
 needie, thou wilt deliuer him in the time
 of trouble. Lord thy mercie is infinite,
 and thy loue towardeſ vs vnſpeake-
 ble, wherefore giue mee grace alwaies
 to ſerue thee, yea, at al times, and in al
 places, both in labour & reſt, wealth
 and pouerty, ſickneſſe, and health, yea
 all my life, and in the houre of my
 death, that I may paſſe this day, and
 all the reſt of my tranſitory life in the
 fulfilling of thy lawes, and be ready

at thy fauorable beck and call, to come
and appeare befoze thy thzone of mer-
cie, in perfect hope, of thy louing recei-
uing me, into the bosome of thy sweet
embracings, not for my worthines or
deserts (which is but corruption) but
for the merites of thy sonne Iesus
Christ, there to rest inioying the
fruites and benefite of his death and
bitter passion, in whose name I refer
my selfe and all mine, both this daye
and euer, vnto thy fatherly protection,
humblye beseeching thee to direct all
my thoughts, words, and actions, vnto
my liues end. Good God, Amen.

O Lord increase our faith.

A short praier for the Morning.

Thanke thee most mercifull Fa-
ther my maker & preseruer, that thou
hast so louingly boughsafed to tender
my safety this night past, giuing me
sweet sleepe, to the refreshment of my
weble and weake body. So (of thy
goodnes) boughsafe to extend thy lo-
uing fauor towards me this day that
therby I may be both safely preserued
from

from all kinde of euill, and imploy my
selfe diligently vnto the execution of
my vocation, to thy glozie, and to the
relief of me and mine, thzough Iesus
Christ, Amen.

O Lord increase our faith.

A praier for the Queene.

What so thou be pray God alwaies,
To blesse our Queen with happy daies:
Whose wisdome vnder God so long,
Hath kept this Realm from open wrong.



He vnspeakable benefit
of our long peace, and
gracious tranquillitie,
may (without many cir-
cumstaunces or manie
words) suffice to moue
thankfull mindes to praise the God of
heauen, for his vnspeakeable loue to-
wardes vs in giuing vs so gracious a go-
uernesse, vnder whom we haue not only
these thirty one yeares peaceably liued
but inioyed the comfortable passage and
foode of the Gospell, to the vnspeakable
comfort of all true Christians, longing
for their saluation, when many other
nat

A

nations haue wanted the same, to the
 famishing (as it were) of theyr poore
 soules, wherefore considering that wee
 may (if not, the more to our shame) feed
 thereon at full, & be thereto friendly in-
 treated, and inioyned, not onely) which
 is generall) by the worde it selfe, but by
 seuerall iniunctions, set foorth for the
 furtherance of Gods glorie & our profit,
 by her Maiestie. And therefore (as wee
 ought for all men) so especially wee are
 commanded to praye for the good and
 prosperous estate of Kings and Princes,
 and those in authoritie: and as wee haue
 about other nations vnspeakeable cause
 to pray God for his fauour, in vouchsa-
 fying vsthis great blessing of a godly, zea-
 lous and mercifull Princeesse: Let vs be-
 seech God of his goodnesse, fauourably
 to looke vpon her, and to graunt vnto
 her a prosperous raigne, with many and
 happy daies, to the pleasure of him, and
 comfort of vs. Let vs not forget it, least
 God forget vs, and turne our foode into
 famine, our peace into warre, & his long
 sufferance into sharpe correction.

The Praier.

All possible thanks we giue vnto
 thee, O Lord of mercie, king of all
 the

the Kings and kingdoms of the earth,
 for that thou haſt vouchſafed to place
 ouer vs thy little flock of this realme,
 ſo pure a guide of true religion, Eliza-
 beth (by thine heavenly prouidence)
 our Queene, vnder whome, inioying
 the free libertie of the true ſeruice of
 thee, wee reſt in a quiet eſtate both of
 bodie and mind . We humbly pray thy
 fauor able regard, to behold with mer-
 ciful eyes, the ſame thy ſervant our ſo-
 neraigne Ladie, and gouerneſſe . And
 ſo fructifie her hart with the graine of
 thine holy ſpirit, that ſhe alwaies in-
 clined (by the working thereof) to the
 ſetting forth of thy word, may walke
 according to the truth of the ſame, ſin-
 cerely, that wee thy ſervants, & vnder
 thee hir ſubiects, ſeeing hir godly ex-
 ample, may bee aſhamed to fall from
 that due forme of honoring thy name,
 which for thy glozy, through thy grace
 by the rule of thy holy worde, is pre-
 ſcribed vnto vs . and vouchſafe to ſtir
 vp in hir zeale of thy glozy and a de-
 ſire to eſtabliſh, whatſoever wanteth
 in this Church of England, for the in-
 creafe of true and ſincere Diſcipline.
 Banish from hir heart all ignorance,
 and print therein perfect wiſedome,
 and

and knowledge of thine heavenly will,
 giue hir an obedient mind, abounding
 with all humility towards thy diuine
 Maiestie. Saue and defende hir from
 the tyrannie of forraigne power and au-
 thoritie, and from all such as professe
 not inwardely vnfeined zeale of thy
 Gospell. Giue hir godly Counsellors
 and such zealous and true hearted mi-
 nisters of thy will, that shee and wee,
 according to the truth of euery our se-
 uerall functions, may sincerely serue
 thee in this life, and in the ende for e-
 uermore raigne with thee in thine hea-
 uenly kingdome for Iesus Christes
 sake, our onely redeemer, aduocate, and
 sweete Saviour, Amen.

O Lord increase our faith.

A morning praier for the Sabbath-daie

Let labour passe, let praier be,
 This day the chiefest worke for thee,
 Thy selfe, thy seruant, Oxe and Ass,
 This daie must let all labour passe.



S the Lorde hath assigned
 vnto man fixe daies of ſea-
 uen for his neceſſarie tra-
 uaile: So hath hee expreſſy
 commaunded the ſeauenth
 to bee hallowed and kept, onely for the
 ſeruice of himſelfe, wherein (all buſines
 ſet a part) we ſhoulde referre our ſelues
 to praier, to the hearing or reading of
 the worde of the Lorde without any vn-
 godly exerciſe at all: as gaming, gadding,
 wanton paſtimes : behauing our ſelues
 ſoberly. And as Dauid did euery day, ſo
 let vs eſpecially on this day inſtantly call
 vpon the name of the Lord, and he will
 heare vs. And with Eſay, let our ſoules
 with longing deſire in the night, ſeeke
 vnto the Lorde, and in the morning ear-
 ly call vpon his name, ſo ſhall all our do-
 ings pleaſe him, and all goe well with vs,
 Hee hath reſerued this day for the ſer-
 uice of himſelfe onely, puniſhing ſuch
 (euen with death) as breake the ſame, as
 it appeareth in the booke of Numbers,
 by him who was at the commandement
 of the Lorde ſtoned to death, for gathe-
 ring ſtickes on the Sabbath day. By vs it
 is farre more prophaned. But bleſ-
 ſed is the man that keepeth the Sabbath
 day vndefiled, ſeruing the Lord in praier.
 Not

Gen.2.

Pf.55.6.

Eſay.26

Cap.15

Can.66.

Not in seeking his owne will, but the will of the Lorde, and let vs indeaour to sanctifie it, that it may be honoured, and not abused and dishonoured as it is, least God the Creator of it and vs, punish our disobedience with his scourges in his ire and giue vs in steede of plentie, want, in steede of fulnes, famine, and in steede of the preaching of his word, suffer vs to be besotted with vain traditions of men. Let vs I saie, let vs bee carefull to serue the Lorde with reuerence, and keepe this day holy, as he that made it holy.

The Praier.

O almightie Father, most wholsome protectoꝝ and keeper, both of the soules and bodies of the faithfull, I yeeld thee humble and hartly thanks foꝝ the defending and sauing mee thy sinfull creature this night past, and all the rest of my life hither vnto, from certaine death, and from other perils and dangers, wherunto my wylly soule and weake bodie are subiect to fall. And therewith I am so beset, that had I not been pꝛeserued by thee, it could not otherwise haue been, but my body had perished, and my wylly soule been carri-

ed into euerlasting perdition.

But most Sweete Lorde my strong
caille and defence, my shield and buck-
ler, my sure refuge and succour, who
hast continuall regard of the safetie of
thy seruants, that thou neuer sufferest
them to be ouercome with any kind of
cuill, noꝛ to fall into any kinde of dan-
ger, vouchsafe to forgive me whatsoe-
uer I haue committed & done against
thy diuine will, either sleeping oꝛ wa-
king, this night oꝛ at any time (secret-
ly oꝛ openly) heretofore by reason of
the corruption which remaineth in
mee.

And vouchsafe that as I haue by
thy protection passed this night, so I
may inioy at thy mercifull handes
whatsoever thy fatherly prouidence
shall thinke meete and conuenient, for
mine owne, and for the reliefe of suche
as thou hast committed to my charge
and gouernement this day and euer.

Establishe good Lord, thine holy spi-
rit in me, and thereby so strengthen me
that I may withstand all euill moti-
ons of the flesh, and vngodly desires of
the minde, and worldly vanities, that
I may feruently, as I ought, continu-
ally both in the morning and at night

and

and at noone day, yea, and at all times
and in all places, truely serue thee,
without hypocrisie, dissimulation, or
malice. And for thy mercies sake keep
me, this day, & all the rest of my tran-
sgressorie life, from sodaine & vnpro-
vided death: keepe my tongue and lips, that
I speake or vtter nothing, which may
bee either vncomely to bee spoken, or
wherof may redound hurt or hindrance
to my self or others, that I may ende-
uour as much as in me lies, to speake
and vtter those things, which may be
to the setting forth of thy glory, main-
tenance of peace and concord, & to the
reducing such into the right waye, as
wander and goe astray. As for flau-
ding, lying, backbiting, false witnesse
bearing, enuy, and such like, good Lord
take vtterly from mee. And keepe my
heart and mind from the most damna-
ble sinne of murmuring against thee,
and from dispaire, that in all aduer-
sities, tribulations, and troubles, I
may alwayes beare a patient, con-
tented, faithfull, and a thankfull
minde, with full perswasion, that
howe so euer it goe with mee, if thou
suffer mine aduersaries beeing ma-
liciously bent against mee, to re-

reuile me, persecute mee, to molest or
 hurt me, or if thou permitte my sub-
 stance by any casuall meane to be di-
 minished, or if I sustaine losse of
 friends, sickness of body, or hurt of my
 limmes, it proceedeth not but by thy
 diuine prouidence, yea, onely of thy
 meere loue and fatherlie care, which
 thou hast of mine amendment: for
 nothing happeneth to those whome
 thou louest (breede it within theyr
 weake mindes neuer so great grieve,
 or fall it out neuer so contrarie to their
 desires) but it bringeth with it some
 secret working for their good. Where-
 fore in the name of thy sonne Iesus
 Christ, I most humbly beseech thee,
 that thou wilt vouchsafe to settle in
 mine heart such perfection of patience,
 as whatsoeuer either this day or here
 after shall happen or befall vnto mee,
 I may accept it as a most wholesome
 medicine for my so deadly disease of
 securitie, and so in hope of thy louing
 kindnesse and mercie, go forward this
 day and all my life in perfect loue, vn-
 fained zeale, and continuall obedience
 to thy will, in hearing thy worde at-
 tentiuely, in reading the same dili-
 gently, in following it effectually, and
 in

in praying vnto thee zealously, & faithfully imbracing all goodnes willingly, and auoiding all euill warily, that so spending this day, I may the better proceede to the execution of my calling this weeke following, to the reliefe of my necessitie, and furtherance of my neighbours. That continuing vnto the ende I may receiue the reward of thy celestiaall kingdome, which thy son Iesus Christ hath purchased with his blood, for all true beleeuers in thee. In number of whom, (sweet Lord) for the merites of him thy son, make me: that I with them, and they with me, may continually sing laude and praise vnto the Trinity eternally, which graunt for thy son Iesus Christs sake, Amen.

O Lord increase our faith.

Another short morning praier for the Saboth day.

All possible thanks I render vnto thee, most louing and mercifull Father, that it hath pleased thee to bee my carefull watchman this night, preserving mee from many euils, bouch-

C 5

safing

fasting sleepe vnto mine eies, to the vn-
speakeable comfort of my soule.

Let it likewise please thee, I hum-
bly beseeche thee, to giue mee grace ac-
cording to thine heavenly will, and ex-
presse commandement (as at all times
so this day especially,) to imploy my
selfe to the seruice of thee, in all
godlinesse and purenesse of life, lea-
uing all bodily labours and exercise,
as the Sanctitie which thou in the
beginning gauest vnto the seauenth
day, when thou haddest finished all
thy worke, doeth iustly deserue.
Amen.

The Praier.

O Lord heare my prayers, and let
my cry come vnto thee. Oh Lorde
forsake mee not in the time of my
need. In my tribulation, haue re-
garde vnto mee a wretched creature,
a worme and no man, an outcast of
the people, a captiue, and such a one,
as haue none other refuge, no other
aide, no other helpe, no other shilde
to defende my dangerous estate.
But thou my God in the merites of
thy

thy Christ my Iesus and Sauour,
 for whose sake (oh deere father) looke
 in fauour vpon me : for in his name I
 come vnto thee, in his name I appeale
 vnto thee, & relie only vpon thy meere
 mercie in him to bee comforted : For
 thou (O God) art most mightie, and
 therefore able to doe all things : thou
 art merciful, and therefore most mind=
 full of the afflicted , thou art nere
 at hande, and therefore alwaies ready
 to helpe the poore, to defend the distres=
 sed, to strengthen the weake , to lift
 them vp that fall, and to succour those
 that are at the point to perish . Listen
 therefore deare father, listen vnto me,
 and heare me, & refuse not my humble
 complaint, although I be a sinner, and
 haue deserued no fauor at thy handes,
 haue mercie vppon mee, oh God haue
 mercie vpon me. And although trou=
 ble and danger appeare on al sides, al=
 though there be no help likely to come
 vnto me, to ease me, yet be pleased, O re=
 father, to shewe thy louing counte=
 nance towards mee, for it is it þ mak=
 eth glad the sorrowfull heart, that re=
 ioyceth the afflicted soule, & that relee=
 ueth with inward comfort, the minds
 of those þ are outwardly laden with
 great

great and manifold miſeries, Oh dere
God, heare my request, conſider my
cauſe, which befoze I ſpeak thou knoweſt,
befoze I aſke thou conſideredſt,
& ſeeſt the perils wherein I ſtand, be-
foze I crie, & the meanes whereby I
may be deliuered, thou knoweſt. Oh
Lord, extend thy aide, & make me free:
heare my voice, with which I cry vn-
to thee: Haue mercie vpon me, & com-
fort me, a poore wretch, a diſtreſſed &
ſuilfull ſoule, vnto thee oh Lord, vnto
thee I make my mone, to thee, to thee
I refer my cauſe, yea, in the name of
him, in whoſe name thou haſt promiſ-
ſed to heare when we call, to graunt
when we aſke. & to ſend cōfort, when
we ſeeke it of thee. But alas I am
ſweak & feble, I am wicked, & my dul-
neſſe will not ſuffer me with conſtan-
cie to perſeuere in ſuch ardent zeale of
the heart, as thy word preſcribeth, and
thy goodnes requireth. Such & ſo ma-
ny are the frailties of my nature, that
many fantaſies & wicked imaginati-
ons poſſeſſe my better part, whē both
tongue, heart, & ſoule ſhoulde bend all
their powers to the ſeruice of thee, on-
ly. I earneſtly endeuoꝝ to perſeuere in
the true and obedient affection, which
thou

thou requirest, & whereunto my dutie
bindeth me. But alas, I cannot con-
tinue, I fall manye times when I
thinke to stand fast, and I faint in my
greatest deuotion, I do that I should
not do, & do not what I ought & wold
do, such is the weaknes that is in me.
Oh Lord strengthen me, who humbly
appeale vnto thy mercie, that seest my
frailtie, & my pronenes to idle imagi-
nations, euen in the time of prayers,
when my minde should be onely fixed
on thee: yet accept my willingnesse
(good Father) & call to minde the loue
thou bearest to Christ thy Sonne, for
whose deserts thou hast promised to
account euen our imperfections per-
fect: & our prayers (though accompa-
nied with manifest weaknes) so sweet
through his mediation, that thou wilt
send vs thy mercies to comfort vs. Let
it therefore please thee (good Lord) in
him to heare me, & according to the mul-
titude of thy mercies in him, to looke
vpon me, to pardon me, and to releue
me: & to bring my soule out of distress.

Go not I beseech thee, far from me,
for I am poore and helplesse, leaue me
not destitute of thy help, though I be
weake & slowe to come vnto thee. Oh

deare

deare Father, I cry often vnto thee, & yet thou seemest to cast thy face from me: leauing me (as it were) vnto my selfe. But I pray thee come vnto me, come vnto me, and let thy holy spirite make his abode within the chamber of my hart: let the verie bowels thereof triumph, & reioice in thee: so shal the corruption of my nature be moze and moze subdued, & my idle and vntamed affections be banished from my heart: & I shall then moze duly serue thee, & thou shalt at all times heereafter, as thou hast heeretofore in my greatest troubles comfort mee, and in my heauiest temptations ease me, and worke my deliuerie out of all afflictions.

Oh y my words might be pleasant in thine eares (deare Father) oh that thy loue might renue it selfe again towards me. Oh deare Father, that it might please thee to cause y thoughts of my heart, and the continuall meditations thereof, to bee truely settled in zeale of thee, & that all that I speake, thinke, or doe, might bee such as thou allowest: so shoulde my heart onely seeke thee, which nowe desireth vaine things: my soule should cleaue vnto thee, which nowe most vnconstantly swauereth

Wanereth and gaddeth from thee. Oh
deere God and louing father, great is
thy mercie, turne therefore thy louing
countnance, to a wretch that thou hast
made, and cast mee not off in displeas-
sure. Thou hast heeretofore holpen
those that haue come vnto thee, thou
hast relieved them, thou hast most gra-
tiously deliuered them from many
troubles: yea, thou hast heretofore been
most helpfull vnto mee, thou hast
not seene me for euer want thy aid, but
hast reached forth vnto me the things
which in wisdom thou sawest need-
full for me. & that (dear father) though
I did not at any time, neither can I
for euer, deserue the least of thy bles-
sings. But onely I humbly pray vnto
thee, I craue thee to helpe mee in thy
good time, else shall I perish. For man
often promiseth, and cannot performe:
but thou promisest, and shewest thy
selfe both able and readie to performe
the thinges which are most to our
comfort. Helpe, helpe therefore good
Lord, for vaine is the helpe of man.

Oh Lord God of hosts, if thou wilt
thou canst helpe me, if thou wilt, thou
canst relieue me, if thou wilt thou canst
turne all thinges for mee to the best,
though

though I haue deserued the worst, if thou wilt, thou maist worke my comfortable passage throughout this vale of miserie, though not to the outward comfort of flesh and bloud: yet to the inswarde ioy of the heart & soule, thou canst in greatest affliction shewe fauor, and in greatest temptations giue way to wade through, without offending thee, and to turne all to the increase of true faith, and perfect patience.

We therefore contented and pleased (oh Lord) to do for me what thou seest most meete and expedient: for Lord, my wisdom is foolishnes, my owne deuises are merely against my selfe: but what thou workest shall come to goodly and comfortable issue and effect.

Arise vp therefore (deare father) arise vp in time, and shewe thy selfe a defence and helper of me thy poore seruant, that mine enemies and such as haue not thee before their eyes may not preuaile against me, but either be conuerted or confounded: and that such as haue iust cause to trouble me, bee not rigorous towarde me, but may haue patience with me.

Let saluation and health come vnto me from thee: let mercie, peace, & truth

bee alwaies knit together in mee, and let the loue of thee banish al other loue which is not of thee.

So shal my doings please thee, and thy graces comfort me : my pzaiers ascend vnto thee, & thy blessings flowe downe plentifully vpon me.

O Lord euen the verie roote of my heart reioiceth to thinke of thy louing kindnes, my soule danceth swithin me, to think that it hath found so comfortable a way to the fountaine of her sauing health : yea, all the members of my body are glad at the consideration of the benefit of thine assured fauor in Christ thy sonne towards me.

But loe Lord, the consideration of my owne rebellion against thee, giueth iust cause of howling and weeping. And therefore (deare Father) in the name of Iesus Christ thy son, I cast & whole burthen of my troubles, both outwardly of my worldly estate, and inwardly of my poore soule vpon thee, beseeching thee to assist me, and to ease me, to hold me vp, and to send me such comfort of my estate, be it high or low, as may best please thee, whether it bee (good father) to lay it more and more heauie, in respect of & outward crosse:

or to make it more light and tollerable to my weake flesh, in respect of some outward comfort.

Let me not bee doubtfull, but assured of thy fauor in all things, in weale & wo, humbly beseeching thee to consider my estate, best knowne vnto thy selfe. What I am thou seest: how and in what case I stande, thou considerest. Deale therefore in mercie with me, in all things according to thy promises in Christe Iesus thy sonne, in whom thou saiest thou art well pleased.

We pacified with all thy seruantes (oh Lord) and looke fauourable vpon vs, and as thou art full of goodnes, yea as thou art all goodnes it selfe, let vs not glorie in any thing, but onely in this, that we know thee, and that thou of thy goodnes regardest vs. And giue vs grace (oh Lord) with vnfained lips to sing forth thy praise, and that our hearts maye continuallye studie thy rightcouſnesse, and in the truth of thy worde, to exercise our selues day and night, for euer and euer, Amen.

Let thy mercie and louing affection (deere Father) be our continual comfort. Let thy holyc hande be our aide,

and

and thy grace our protection: thy holie worde our direction, and thy blessinges spirituall and worldly, our reliefe and safetie for euermore in thy trueth. Amen.

O Lord increase our faith.

A Godly motion to the three praiers following.



As there can bee nothing to the sicke man more sweete and acceptable, than that which hee in his owne conceite thinketh sweet: so to the man that groaneth vnder the burthen of a sinfull conscience, or an harde estate in this worlde, there can be nothing more sweete or delightfome than that which may ease the inwarde minde (which is the part most troubled with sorrowe for the same). It is therefore expedient in naturall reason: that for the bodie the thing bee prouided, which may agree not onely with the taste, but with the health of the bodie of the sicke man.

But

But farre more expedient it is, that ſome meane be carefully ſought, whereby the diſeaſe of the troubled minde, whether it bee in reſpect of ſinne, remaining in all, or in reſpect of a miſerable eſtate in this life, not equally common to all. For the minde ouer carried with doubt, either of beinge forgiuen in reſpect of ſin, or of beinge relieued in reſpect of a lowe eſtate, without ſome ſweet comfort carrieth the ſoule to deſolation, and laieth (as it were) before the eyes of the naturall man nothing but humane deuifes, and pollicies of reaſon, to entangle the poore ſoule with the nette of vtter diſpaire, or dangerous preſumption, which both are euill. So a ſtaide confidence in the merites of Chriſt in true reformation of life, baniſheth all feare of death and hell, in reſpect of ſinne, and reſting truly vppon the prouidence of God to receiue in his good time thinges requiſite for our bodies, expelleth all feare of perishing, in reſpect of a lowe and miſerable eſtate in this life. Without ſinne no man liueth, and therefore a neceſſarie medicine is praier, for the preſeruati- tion of al. Without worldly troubles few can liue, or at leaſt in great daunger of many casualties, & the moſt ſecure can-

not say I will be safe one houre..Nay hee
must confesse his estate miserable, the
beginning miserable, in wailing, crying,
& howling, the middle miserable, in tra-
uaile, labour, checkes, enimies, and ma-
ny euils, the end miserable, in diseases, in
sicknes, in weaknes, disdained of all, and
cast off at last as dust of the earth, and
doong of the fielde: and the fattest, the
fairest, the finest, the wisest, the wanton-
nest, and worldliest, meat for the worms.
Let no man then glorie of a rich, or bee
dismaide at a poore estate, but acknow-
ledge that the rich as well as the poore,
the king as well as the beggar, the high-
est as well as the lowest, all & euerie one
hath neede of this medicine of praier, to
be either deliuered from a miserable e-
state present, or from casuall calamities,
so comon to all, if not at one time, yet at
another. The Sunne riseth shining, it set-
teth shouring, there is no estate perma-
nent, but hath in it variance in procee-
ding, and alteration at the end. But these
counsels are tedious to them that trust
to their treasure: these perswasions are
but peeuish to such as passe in pleasure,
the poore may perhaps heare them, the
zealous will assuredly learne them, and
the godly wil carefully performe them,
not

not onely in respect of miserie and for the bettering of a lowe estate in this life, but in respect of sin, the originall ground of all our miseries, the beame whereof being taken away, wee shall see clearely, that to a wise man riches is not more sweete nor pouertie more sowre, worldlie preferment not more to bee desired, nor a lowe estate more to bee contemned, prosperitie more to bee wished, or aduersitie more to bee disdained, than may giue such a taste to the sicke soule, as may in a cleare conscience say, and in actions performe, that it hauing nothing, possesseth all thinges, beeing poore, is yet rich, &c. And to this ende hath the bountifull giuer of all good gifts allotted vnto euery man his portion great or small, his estate high or low, his calling glorious or base, according vnto his good pleasure, that according to the vse or abuse of his good creatures, and according to the minds and demeanors of men, he may giue in the ende eternally, sweet or sowre, glorie or shame, life or death. And therefore that all our estates may be to the glorie of him, and our comfort, bee it here in this life high or lowe, let vs with contented minds first seeke to remooue the cause of all euils,

the heauie burthen of sinne, and that in the merits of Christ, for whose sakes he will then giue vs that which in this life shall be for his name glorious, and for our soules profitable, namely, for sinne true repentance, for riches, due thankfulness, and in the most miserable estate perfect patience, Which God graunt.

A verie godly and necessarie praier, deuided into three parts, whereof the first containeth a deuout and zealous petition for the forgiuenes of sinnes, and ease in aduersitie.



H heauenly Father, which art most glorious, mighty and holy, I humbly submit my self vnto thee, prostrat vpon the knees of my hart, as not worthe to lift vp mine self vnto & throne of mercy much lesse worthe of mercy, yea such (oh celestial Father,) is þe corruptiō of my nature, & froxward=

forwardnes of my heart, and the readineſſe thereof to offende thee: that I am forced in a guiltie conſcience to cry out and ſaie, O Lord rebuke me not in thine anger, nor chaſtiſe mee according to the meaſure of the wickednes which is in me.

O h deare Father, neceſſarie it is that thou correct me for my faults, but yet in mercie, for that is my inſtruction, not in iuſtice, for that were my condemnation.

Thou O Lorde haſt made me and framed me in my mothers wombe, yet was I conceived and borne in ſinne, and ſo moſt wretched.

The whole race and off-ſpring of Adam (of whom I am borne according to the fleſh) is corrupt, there is none that dooth good, no not one.

There is none that walketh here on earth, but carrieth about him a heauie burthen of ſinfull fleſh, which preſſeth him downe, that he groueleth on the puddle of manie noiſome deſires.

Seeing then (good Father) that fleſh and bloud cannot carrie in it ſelf perfect ſanctitie, ſo long as it abideth here below, but is diuers waies polluted

Inted with vncleannesse, howe can I
poore sinnefull wretch, but cry out and
confesse that I haue sinned :

The most iust haue bene and are
at the feeling of their weakenes iust-
ly constrained to say, that the thinges
which they should doo, they doo not,
and contrariwise, that which they
should not doo, they doo. Seeing then
(oh deere Father) that weakenesse
raigneth in all flesh, consider in mercy
that I am but flesh, & therfore weake
and prone to fall, and to abuse thy
graces and blessings many wayes be-
stowed vpon me.

Oh deere Father, great is thy mer-
cie, looke not therfore strictly what
is done amisse in me, but pardon me,
and say vnto me as thou saidest vnto
Paule, My grace is sufficient for thee.
This oh Lorde is my hope, let it not
be sent empty away.

Oh that it might please thee to turn
the eyes of mercye, not of anger to-
wards me, and to extend thy grace to
my true and vnfained reformation, I
hope it (oh deere Father) though I
haue not deserued it.

The example of thy free pardon ba-
nisseth dispaire, Paule, Peter, Dauid, &

D

Marie

Marie Magdalen, and other offenders, haue freely receiued comfozte, where they deserued punishment. And therefore (oh Lord) forget not now the humble sute of a sinner, approaching vnto thy throane in the name of him, for whose sake they were pardoned, namely, in the merits of Iesus Christ thy deere sonne, in whom as thou art well pleased, bee pleased likewise to pardon me.

I stande not (oh deere Father) to excuse or iustifie my selfe, pleading not guilty, so should I be rightly condemned.

No I doe not onely with silence, but euen with my lips from the heart cry out against my selfe, guilty, Lord, guilty.

What is there then to be of iustice expected (most louing Father) but the dreadfull sentence of condemnation: But thy mercy is greater, and therefore vnto I doe appeale.

Oh death then where is thy sting: hell where is thy victorie: the sting of death is Anne. But blessed be thy son Christ Iesus, who hath ouercome both it and hell, and adopted vs into thy fauour againe, to inherite eternall life

life by the shedding of his blood.

O deere Father, comfortable and sweete is the due consideration of our safety in Christ, yea, most precious is the peace which the true contemplation of his sauing health worketh in the faithfull man: For by him we are forgiven, by him deere Father wee come vnto thee, and by him wee obtaine of thy free mercie what is most necessary in this life, by him wee liue here, and in him shall wee liue for euermore: be it so deere Father.

Oh great is the comfort which is by him ministred vnto vs, hee being onely righteous, we meerey wicked.

Oh good Father, forgive therefore for his sake that I haue done amisse, lay not my sinnes secrete or manifest to my charge. But as thou hast promised, shew mercie for thy sons sake, & leaue me not (deere Father) vnto my owne will and corrupt desires: but brydle mine affections and restraine them with the raines of thy grace, conduct me in thy waies, & keepe mee vnder the shadow of thy wings, that I may doe those thinges which may be pleasing thee, and shun the thinges which may offend thee.

Oh heauenly Father thy creature
 I am, thou madest me, and hast might-
 tily preserved mee vnto this day, and
 notwithstanding most gracious God
 my rebellion and impious behauiour
 towards thee, hast raised me from suc-
 king my mothers breasts, vnto my
 present estate, best known vnto thy
 selfe.

Yea, deere Father, what I haue
 bene thou knowest: how and in what
 case I stand prosperous, or aduersē,
 thou seest, and the rest of my pilgrimage
 like daies, what and howe many they
 shall be thou considerest, from me con-
 cealed,

I wretche cannot call againe the
 daies of my race past, wherein I haue
 mispent much acceptable time, yeel-
 ding my will to the swaies of wilfull
 and butained youth. And nowe deere
 father, intending to redeeme the time
 lost, and to frame mine affections to re-
 formation, I find in my selfe not onely
 vnableness, but cleane contrary desires,
 which not onely neglect thy graces,
 but also procure daily and accusdoma-
 ble allurements to sinne.

And to the ende (oh Lord) that I
 would finde some meanes of remedie
 of

of this maladie, I haue rashly wished
(as it were) a stay of the day present,
wherein I might assure mee of some
continuance of my being in this
worlde, that befoze I depart I might
winne thy fauour in refozming mine
affections.

But alas! wretched that I am, farre
is it from my power to restraine time
which passeth, and I with it, and I
see that were it graunted, that time,
for a time might yeelde vnto my will,
and giue me leaue to liue a season cer-
taine, such is the bitternesse of sinfull
affections, that it so distempereth all
and euery godly motion, that the more
secure, the more sinnefull I fee!e my
selfe to be.

And therefore vnsearchable was
thy good pleasure in mercie to conceale
from the knowledge of mortall men
the day of their departure hence, that
the vncertaintie thereof might subdue
the euils with the feare of death, which
dangerous securitie permitteth little
to be considered.

O (deere Father) great is the be-
nefite of correction to euerie man, and
most dangerous a secure and pleasing
estate in this life, and that most merci-

full God, I acknowledge the cauſe thou vouchſafeſt me a calling, accompanied with afflictions, namely, with manie croſſes and calamities, perilles and dangers, as ſodain death, ſicknes, casualties, enemies, hunger, thirſt, ſlaunders, pouertie, and want of neceſſary thinges, which in this life often moue vs to ſeeke thee.

Theſe things (oh Lord) I feele in my paſſage through this peruerſe iourney, in this wilderneſſe of cares, wherein I walke, and I (ſenceleſſe as I am) not conſidering the benefite of worldly troubles ſeeme diſpleaſed, & miſcontent with that eſtate which thou deere Father of mercie affoorded me. It is painful & hard, poore, & ignominious, and therefore doth fleſhly affections grudge thereat, worldly reſpects repine thereat, and worldly men diſdaine me, ſhall I therefore indeuor to adde by my own proper meanes reliefe to my diſtreſſed eſtate?

Oh no deere Father, far be it from me, but graunt that euen in hart willingly I may ſubmit my ſelfe and all mine indeuors, vnto thy gracious direction, to thy mercifull prouidence & prouident care which thou haſt of all
thy

thy seruants, so shall my vocation
guided by thee, yeelde sufficient fruite
and increase, to the comfortable reliefe
of me and mine.

In vaine were it to frame my wits,
to dispose my handes, and to addresse
my heart, to worke my better estate,
according to the course of worldlye
policy, & wisdom which is foolish-
nes before thee, for so should I shewe
my selfe doubtful of thy mercies, care-
lesse of thy comfort, and obstinate a-
gainst thy good pleasure. But blesse
thou my wits, frame my handes, and
al the members of my body to do that
which may tende to the discharge of
my duety to thee, and then I knowe
all good things shall be ministred vn-
to mee, be it so good father.

The second part.

A godly petition tending to
worldly reliefe.



H mercifull God and
deere father, forasmuch
as thou hast comman-
ded vs first to seeke the
kingdome of heauen &
the righteousnes thereof, & al worldly
things

things neceſſary ſhal be miniſtred vnto vs, vouchſafe to expell out of my heart al deſires of worldly proſperity, repugnant againſt thy will, and ſo direct both my minde and my inwarde affections, as alſo my body and externall actions, that I may inwardly rightly conceiue, and outwardly due-ly execute thoſe thinges which I am in duety to thee, and loue to my chriſtian brethren bound to performe. And vouchſafe (good Lord) ſuch proſperous and gracious ſucceſſe vnto my labors, that my eſtate may bee ſuch (if it pleaſe thee) as I may be able thereby to wade and paſſe through this hard and miſerable worlde, rather aiding, aſſiſtant, and comfortable to the poore and helpeleſſe, than chargeable & burdensome vnto the rich. And that I may bee able and willing to fulfill the rule preſcribed by thy ſon Chriſt Ieſus, to pay all men, and to owe nothing vnto anye but good will. So deere father, ſhalt thou vnburthen me of a heauy charge.

And although (oh Lord) I preſently ſee no meane of helpe, no ſhewe of reliefe, nor meane to performe that I would, yet deere Father, ſeeing for
our

our comfort it is commaunded vs, To aske and we shall receiue, to seeke and we shall finde, to knocke and thou wilt open. And againe, thy sonne further to assure vs of thy fatherly care of vs, in this wise encourageth vs to come vnto thee in all our necessities, saying: Whatsoever yee aske the Father in my name shall be giuen you, yea; in a time conuenient, yea, when it shall be most to our true comfort and reliefe. Oh deere Father, to aske then in my own name as a person woorthie to receiue what I want, I dare not: to seeke as of my selfe able to finde, I cannot: and to knocke as a guest woorthie of my selfe to be entertained, I shal be shutte out. So that happie am I that haue such assurance of my request to be granted, of things necessary to be found, and to bee entertained into thy fauour, in the name of him, for whose sake neuer any asking in faith departed empty, nor seeking comfort and found it not, nor knocking for thy grace, and entred not into the assured harbour of thy defence.

How then shoulde I rest doubtfull of thy mercies (oh Lord) and in Christ Iesus name to obtaine pardon for my

ſinnes, crauing it in his name. And for
 my worldly comfort & reliefe, though
 I ſee no meanes in fleſhly reaſon, to
 eaſe me of the importable burthen of
 an harde and miſerable eſtate (which
 yet is better than I deſerue) I conſi-
 der (oh Lord) that infinite are the
 meanes which thou beſt to relieue
 thoſe that in thy ſonnes name aſke it
 of thee, yea, beyond humaine expecta-
 tion thou workeſt for thy ſeruaunts.
 Thou increaſedſt the oile and meale
 of Helias hoſtelle, moſt miraculoſlie,
 thou feddeſt him paſt hope in the wil-
 dernes, thou broughteſt water out of
 the harde rocke for people to drinke, &
 rainedſt down Manna for them to eat,
 yea, thou feddeſt a huge companie of
 people with a ſmall outward ſhew of
 breade. And ſhoulde I not aſſure my
 ſelfe deere Father, that although I
 haue deſerued to periſh in want, thou
 wilt relieue mee with ſufficiencie?
 though I deſerue pouertie, thou canſt
 ſende plentie? for thine is the whole
 world and al that therein is, thou diſ-
 poſeſt thy creatures to man as thou
 wilt, thy good and fatherly care of thy
 children is alwaies great, & thy pow-
 er infinite. But good Father, I craue
 not

not abundance, onely that I may bee able to discharge the duety of my calling to thy glozpe my soules health, & the benefit of those that be of the household of faith : giue me therefore neither pouerty nor riches, but a necessary and competent liuing, and aboue all, wisedome to execute the same.

Oh Lord I do most humbly depend vpon thy prouidence in all thinges, graunt therfore that neither pouerty, nor riches, prosperity, or aduersity, remove me from thee, either to presume or to dismaie, considering that thou tenderest reliefe to every liuing creature, and the most presumptuous doe often want : The Lions roare, and yet want their foode, and the most simple are satisfied, seeking reliefe of thee. Make mee therefore humble, and in all reuerence to seeke at thy handes what of my selfe I cannot obtaine.

Although in thy wisedome euen of mercy, thou sometimes triest with aduersity and want, for patience sake, euen the most godly ones whome thou deerely louest, yet so that thou leauest not them destitute in their greatest neede : Such is thine vnsearchable wisedome,

wisedome, that thou workest for the best, when naturall reason taketh it as the worst: let me therfore in al things and at all times rest vppon thee with an vndoubted hope.

Wherefore deere Father, in all humility I referre me wholye to thy diuine care and prouidence, beseeching thee in the name of him thy son Christ Iesus, and for his sake, that it maye please thee to be mindfull of me a poore wretched creature, who rightlye deserue nothing but punishment for my manifold iniquities, yet in his name I humblye presume to aske those things, which thou knowest necessary and expedient, for the reliefe and comfort of me, poore wretch, my wife, my childzen and family: thou oh deere father hast thus promised, vouchsafe euen so to performe it.

Oh Lord thou seest and best knowest in what estate I presently stande, and that I am diuers wayes endangered & cannot consider it. Yet is it in thy power (good Lord) to preuent whatsoeuer euill imminent. And so to aid me, so to assist me, and to worke for me, & notwithstanding in worldly imagination I bee like to fall into
bitter

Butter mislike and condemnation of the
sworde, yea, into mere misery, which
my enemies greedily gape for, I may
by thy most gracious means be so de-
liuered, preserved and relieved, that
what I cannot in respect of my lowe
estate nowe presently performe, as I
ought and would, and as is expected
of many, I may in thy good time, to
the discharge of my duetie to thee and
them, to my comfort bring to passe,
without worldlye compulsion nowe
threatned. Bring these things to passe
(deere Father) according to thy good
pleasure, and in the mean time bouch-
safe to mitigate the rigour of their
heartes that seeke violence against me.
Make me patient (oh Lord) and vn-
fainedly thankfull: increase my faith
and fauour my case, consider my di-
stresse, and giue me comfort, affoord me
thy wisdom to gouerne my deuises
according to thy will. And forasmuch
as it hath pleased thee to lay the yoke
of wedlocke vpon me, which natural-
ly is accompanied with many cares,
bouchsafe (oh Lord) to make it com-
fortable vnto me, and graunt that my
wife may shewe hir selfe a sweete and
loyfull companion vnto me. Furnish
hir

her (oh Lord) with perfect wiſedome in thee, endue hir with the knowledge of thy truth, vouchſafe hir godly and decent qualities, giue hir patience and thankefulnes in all thinges, and giue vs grace each to loue other, and bee in loue and charitie with all men. And grant vs a godly care of the vertuous and godly education of our childzen & family, and indue them (good Lord) with ſuch inward towardnes to follow thy will, that they may grow by daily, and increaſe continually in thy faith, feare and loue, & the true knowledge of thy worde, and will, and ablenesse to vs and them, to follow the truth thereof vnto the end.

The third part.

For the eſtate of the whole Church.



Deere father, vouchſafe to bleſſe and preſerue all thoſe for whom thou wouldeſt ſhoulde praye, namely our Queene and Gouernelle, defende hir with thy hand from

from the bloudy desires of hir and thy enemies, giue hir a staide confidence in thy defence, and toyfull daies to raighe ouer vs, graunt vnto hir a zealous care of the furtherance of thy word in true discipline.

Endue hir Counsaile (oh Lord) with thy grace, direct them in their deuises, by thy holy spirit, that as thy worde prescribeth, they may maintain, by godly pollicy, the safetie of hir our Soueraigne thy seruante Elizabeth, that they may truly seeke the preservation of true religion, the advancement of thy glory, & quiet of the Church and common weale of Israell. Frame their hearts (oh Lord) to execute iustice without respect of persons, to giue to euery man by the worde of their authority that which is truly due, giue them will and ableness to find out & cut off the secrete and open enemies of thy religion.

Oh Lord rise by in the behalfe of thy seruants, that are any where afflicted or endangered for the testimony of their truly affected consciences. Defend them oh mercifull God from the handes of the wicked men, aduersaries to the crosse of Christ.

Instruct

Inſtruct all thoſe that haue the charge of thy ſheepe, aide them with thy grace, and giue them both knoweledge and will, and boldneſſe to teach the trueth by woꝛde, exhortation and doctrine, as alſo in life, conuerſation, and all externall behaniours.

Bleſſe and keep all thy children (oh Loꝛde) whereſoeuer they remaine, and of what eſtate, condition, calling, or miniſtery ſo euer they be of, and grant amongſt thy children ſuch a mutuall conſent in true religion, that in theſe hard and daungerous daies, one maie ſhewe himſelfe helpfull to another, as thou haſt commaunded: graunt reformation to ſinners. Bee patient oh Loꝛde and pleaſed with vs in Chriſt thy ſonne, and lay not the puniſhment and plagues vpon this land, which for the iniquities therof it hath deſerued. But call vs home vnto thee in heartie repentance, as thou diddeſt thoſe of Ninieue: and make vs all partakers of thy bleſſings, which are tending to golines of life, and baniſh from our hearts the vngodly cares of this world, that when thy ſonne Chriſte Jeſus ſhall come againe, we may with ioy meeete him in the cloudes, and from
thence

thence forth accompany him in his
heauenly kingdome in ioye, for euer=
more, Amen.

O Lord increase our faith.

Oh our Father which art in
heauē, halowed be thy name.
Thy kingdome come . Thy
will be done in earth as it is in
heauen. Giue vs this day our
daily bread . And forgiue vs
our trespasses , as wee forgiue
them that trespasse against vs.
And lead vs not into tempta=
tion, but deliuer vs from euill,
Amen.

Oh Lord let thy mighty and mer=
ciful hand bee still our defence & com=
fort, thy mercies and thy louing kind=
nes in þ merits of thy son Christ Je=
sus be our saluation, thy sacred word
our direction & guide for euer . Thy
grace and holpe spirite our continuall
consolation, and thy louing promises
in

in Christ thy sonne our comfort heere
in this world, and in the end his me-
rites our reward in heauen. Be it euen
so good Lord, Amen.

Turne not thy face oh Lord from vs in
the miserable time, but rather giue
care vnto our praiers, and answer vs
when we call vpon thee.

O Lord increase our faith, and continue
it euermore seruent in vs towards
thee.

A confession of sinnes.

Confesse thy sinnes to God on hie,
Who pardon sinners, when they crie,
Bewraie thy faults to him in time,
Who shall in Christ forgiue thy crime



Orasmuch as all men
by nature are sinners,
and none (Christ excep-
ted) euer liued with-
out manifolde offen-
ces. Let vs with Da-
uid confesse that wee haue sinned
that

that wee haue dealt wickedly in transgressing the lawe of the Lorde . For who so hideth his sinnes , shall not prosper, but hee that confesseth them , and forsaketh them, shall find mercie: as for example . When Adam had broken the commandement of the Lorde, he excused his fault, and was accursed : But Dauid confessing his wickednes, found fauour. The lost sonne after long going astray , at last returned confessing his fault, and obtained pardon.

John Baptist when hee first preached the Gospell , baptized none but such as confessed their sinnes : wherefore let vs faithfully & continually vpon our knees acknowledge our sins , and prepare our selues to vnfeined repentaunce, and vndoubtedly we shall obtain mercy at the hands of the Lord, who (if we acknowledge our sinnes) is faithfull to forgiue them, according to his promise. Wherefore let vs acknowledge our sinnes vnto the Lorde , and not hide our iniquities from him . Let vs confesse against our selues, and he will forgiue all our sinnes. For who so saith he is not a sinner, hee is a liar, and there is no truth in him.

The

The Praier.

Omnipotent Father and eu-
 erliuing God, from whose wise-
 dome and knowledge no secretes are
 or may be hidden, but doest consider
 and plainly beholde the workes, the
 wordes, and thoughtes of all crea-
 tures, I a most wretched sinner hum-
 bly beseeche thee of thine infinite mer-
 cie, to haue compassion vpon my sins,
 which are so great and grievous; so
 manie, and they so vile and loathsome
 to thine heavenly eies, that thou canst
 not abide to turne thy pure eies or lo-
 uing countenance towarde me. O
 Lord I doe confesse, that my concep-
 tion, my birth, yea, and all my life hath
 bene in sinne, our Fathers and Mo-
 thers were sinnefull, euen from the
 stocke of our great grandfather Adam,
 whose blindness should haue bene our
 light, and whose sight was turned to
 our blindenesse and darkenesse, by the
 deceitfull and most vile alluringes of
 that enemy of ours, the wily and most
 subtil serpent Sathan, by whose in-
 tisements our forefather (being cloa-
 thed with innocencie and simplicity in
 most pure and vnspeakeable happi-
 nesse) was moued to the desire of the
 know-

knowledge of that that thou wouldst
he shoulde haue beene ignorant of, and
which thou haddest vtterly forbidden
him. By breaking of which thy com=
mandement, he with Eue, (whom thou
hadst ordained of his owne flesh to bee
his companion & comfort) were with
thine Angell (according to thy deter=
minate will) driuen out of Paradise,
a place of ioy, to a pit of sorowe, from
good to euill, from ease to labour and
travaille, from quietnesse to trouble,
from wealth to want, from light to
darkenesse, from mirth to mourning,
from succour to be succourlesse. Inso=
much (oh Lorde) as hee our Father,
purchased for vs his children, none o=
ther possession or inheritance, but the
unhappy enterance into Sinne and cor=
ruption. And wee his children, beeing
by succession ingrafted in this dete=
nable stocke of Sinne, haue hitherunto
(notwithstanding thy most louing,
and by so sundrie meanes, calling vs
by thine holy Gospell of comforte)
continued therein, to our vtter perdi=
tion, deserued death and destruction:
I confesse and acknowledge my selfe
a runnagate, outcast, and trewant: and
my selfe altogether vnable to cast
away

away and lay aside these woorkes of
 darkenes, and obtaine againe the lan-
 terne of light. I am sozie (oh Lord)
 from the very bottome of my hart, & I
 haue offended thee so wilfully, & diso-
 bediently strayed from the waies of
 thy lawes. Yea, Lord, I do vnfained-
 ly condemne all my former life to be
 most vile, determining in heart, by thy
 grace to forsake sin, & cleaue vnto god-
 lines and purches of liuing, to decline
 from euill, & to doe good. And therefore
 most humbly (euen vpon the knees of
 mine heart) I beseech thine almighty
 maiesty, to listen with a most willing
 & attentiu care, vnto my gronings,
 secret sighs, and vnfained repentance,
 and with the eies of thy mercie to be-
 holde my lamenting spirite, and that
 thou wilt vouchsafe to accept & saue
 as it may bee vnto thee an acceptable
 sacrifice for all my former euils, thy
 I being free from sin, not by any de-
 sert or merite of mine owne, but onely
 by the death and passion of thy sonne
 Iesus Christ, may take perfect hold
 of the remission thereof, and fully per-
 swade my self, that through the death
 of him thy sonne, I am again restored
 to the former happinesse and blessed-
 nents,

state which Adam that first parent of ours, was in the beginning in. And that the heade of that subtil serpent sathan (who so wilily deceiued him) by the seede of the woman is altogether bzuised, troden downe, & banquished, and his power quite taken from him, so that he is not able any moze to lift himselfe vp against the childezen of faith, as he seeketh and desireth, yea, & often pzeuaileth against the weake and feeble ones. Touchsafe, touchsafe (sweet Lord and most louing Iesus) to consider our weaknes and frailtye, and mortifie in vs all delights of this miserable worlde and the corrupt flesh: and stande betweene vs & sathan, then we shal be able to resist. For we canot stand, but doe continually peeelde vnto the deceiuable shewes of this worlde, the false motions of the flesh, & temptations of sathan, without thy continual aide and assistance. Wherewith beseech thee, both at this time, and ever arme vs, washe vs with thy bloude, and purge vs with thy grace, that wee may now beginne, and for ever continue, in liuing according to thine holy and heauenly commaundements, to the praise of thy name, and

our eternall saluation swæte God,
Amen.

O Lord increase our faith.

A shorte praier for for- giuenesse of sinnes.

O Father of mercye, and God of
all goodnesse, I confesse vnto thee,
the coꝛruption which from Adam to
vs, remaineth in our fleſhe, whereby
we daily rebell against thy diuine ma-
iesty. Vouchſafe I humblye beſeech
thee for Ieſus Chriſtes ſake, to for-
giue my ſinnes, and to pardon mine
iniquities, and inſtill into my heart
vnfained repentance, that the death
of him thy Sonne, may take away
the heauye burthen, which the fall
of our firſt parents layde vppon vs
Amen.

O Lord increase our faith.

A praier for the Euening.

When thou betakest thee to thy rest,
Conimit thee to th'almighties heft:
For when thou liest downe at night,
Thou art not sure to see day light.



Lthough we cannot at all
times, duely examine our
selues as concerning our
life past, yet once in the day
it is most requisit to confi-

der how wee haue spent the time past:
namely, at night, to weigh what we haue
done the daye before, and in the mor-
ning to consider how wee haue past the
night. For although the night was ordai-
ned for rest, yet manye wicked cogitati-
ons creepe into our minds whereby we
offend God, and that euen in our sleep,
and especially waking, when wallowing
vppon our beds, wee let our mindes
runne after vanities, and so our hearts
beeing fraught with wicked desires, and
contagious thoughtes, sleepe flyeth
vppon vs, and possesseth our mortall

2. The. 5.

E

bodies

bodies without any calling for Gods assistance, or pardon; in which daungerous slumber, if God shoulde dissolve the bodie from the soule, in what case were wee, dying without repentaunce? It greatly behooueth vs therefore, that our last cogitation (before we take our rest, or shut vp the eie lids of our hearts in slumber) should bee of our time past and ill spent, and for the same to craue pardon, and that instantlie in Christ, cleansing our hearts from all iniquitie, euen by an open confession thereof vnto God, vnto whose protection we may then referre vs and sleepe. We must, as saith Paule, watch and be sober, singing praises vnto the Lord as Dauid did. Giuing him thanks for the helpe of his presence, that is to say, for his protection the day past, praying the same in the darke night, when all thinges by reason of the darkenesse are hidden, and when the wicked go about their euill pretended purposes, to the disturbance of the Godlie. Therefore, whatsoeuer wee doe, whether we lie downe, or rise vp, let vs bee meditating the lawe of the Lord, so shall our sleepe comfort vs, and our labour profite vs. Whether wee sleepe or wake, the Lord be our defence
and

and keeper.

The Praier.

O heavenly God and eternall fa-
ther, giuer of all good things, and
protector of all that loue thee, I yeeld
thee most humble and heartie thanks
for thine inestimable benefits, not on-
ly for keeping and preseruing me this
day, but all my life, that neither my e-
nemies haue preuailed against me, as
they sought and desired, nor any other
misfortune, which within this world
is incident vnto mankinde, hath o-
uercome me, but hast like a louing fa-
ther and carefull puruey, given and
provided for me all thinges necessarie.
Insomuch as I haue beene well re-
freshed and replenished with thy
great benefite of feeding, and with thy
gracious benefite of cloathing mee, so
that I haue not fainted through want
of foode, nor beene oppressed with o-
uermuch colde for lacke of raiment, as
with my eies (to my great grieve) I
may (and doe beholde a number dai-
lie, in diuers corners of the streetes
and waies as I passe, who are
E 2 most

most gricuously tormented with hunger, colde, sores & sicknes, (lamentable to see) Whome also thou hast bought most deerely, and yet sufferest them to bee oppressed, and I who haue deserued no lesse, nay rather good Lord, a great Deale more than some of them haue, by thy fatherly goodnes not onely escaped those afflictions, but receiued at thy mercifull handes, infinite good gifts, and vnspeakeable benefits, for which thine inestimable loue I cannot sufficiently praise thee. O Lorde forgive my offences, which this day I haue committed and doone against thine almighty Maiesty, whether they be secreete and vnknown, or open: whether they were done in youth, or at any time since, pardon them oh God for Iesus Christs sake, and vouchsafe me thy grace to amende my life, and to returne vnfainedly to the seruice of thee. And forasmuch as I cannot continue without thy continuall protection, vouchsafe to extend the same vnto mee thy wretched creature this night, that I may quietly take my rest, which thou hast appointed for a refreshment of my wearied members, and hast ordained the
the

the night and darknes, as a time most conuenient to take the same in, beeing a time wherein I should to that ende cease from my labours and daily affairs, and bouchsafe vnto me thy poore creature (who am of my selfe neither of power to lie downe, nor being laid, able to rise vp) thine especiall assistance and helpe, that in thy name I may lie downe, and receiue at thy mercifull handes swæte and comfortable rest, not according to the greedines of my corrupt nature, but as shall bee onely expedient for the refreshing of my weake bodie. And forasmuch, good Lorde, as thou knowest with what mortall foes mankinde is continually assaulted, both sleeping and waking, who in deuour by all meanes to intrappe vs by some euill or other, which wee heare or see, in this vale of vanitie to our delight, though contrary to thy will, whereunto wee often yelde, and that in the day time, much more in the darke and loathsome night, wherein all thinges are concred and hidden, and when the heavinesse of drowsie sleepe keepeth downe our vnderstanding: in which time of darkenes, such as intend to worke wickednes,

¶ 3

nes, are moſt ready with diligence, abhorring the light, to put in practiſe their miſchicuous deuises.

I moſt humbly beſeeche thee, O God almightie, to preuent them in their euill imaginations, that in no wiſe they hurt me, & to grant (though ſleepe to my body ſufficient and not ouermuch) yet to my poore ſoule watchful and diligent waking, that we fall into no danger, by yeelding to any euill in the ſleepe of our bodies: bouchſafe alſo to gard and defende me, that nothing hurt me this night, that fire conſume mee not, nor anie thing that belongeth vnto me, nor any other danger whatſoener diſmay me. Keepe me alſo good Lorde, from ſodaine and vnprouided death, and preſerue mee by the watch of thine holy Angels, that I may take my reſt in quiet vntill morning, and then giue my ſelfe vnto the finiſhing of my duties, to the diſcharge of my vocation, and fulfilling of thy will, vnto my lines ende, for which thy fauour, & for all things els neceſſary for me & all other, for whom thou haſt commanded vs to pray: as for all ſuch as are in any kinde of affliction in bodie or minde for the testi-

monie

monie of thy trueth, that thou wilt strengthen them & thy whole Church in pure religion. For all such as are sicke and diseased, that thou wilt either restore them to health, giue them patience, or receiue them vnto thy self out of this mortall life. Preserve our Queene and Gouvernesse, Elizabeth by thy diuine prouidence set ouer vs, and graunt that shes may continue to thy pleasure, long and prosperouslie ouer vs, blesse this whole realme of England, and bouchsafe to vs all true repentance for our sinnes, blesse and defend our Parents, Brethren, Sisters, Kinsfolkes, Neighbours, and all other whome thou wouldest wee should commend vnto thee in prayer, whosoever they be, and wheresoener they remaine. And for the more true and zealous calling vnto thee for these thinges, giue vs all grace in faith to say that prayer which thy son Iesus Christ taught vs, saying.

Our Father which art in heauen, &c.

O Lord bouchsafe to embrace me with the armes of thy mercie, bouchsafe to receiue mee into the bosome of thy loue, shadowe mee with thy winges, that I may safelie take my

reſt this night in peace, in the name of
thy ſon Jeſus Chriſt: in whoſe name
I referte mee wholly into thy loving
protection, beſeeching thee, that when
my laſt ſleepe ſhall come, I may take
my euerlaſting reſt with thee in thy
celeſtiall kingdome, ſweete God, A-
men.

Oh Lorde into thy handes I commend
my ſoule, beſeeching thee to bleſſe,
preſerue and defende mee this night
and euermore, Amen.

O Lord increaſe our faith.

Another ſhort praier for the Euening.

O Almighty Lorde GOD, I
thanke thee that this daye paſt,
thou haſt of thy mercye bouchſafed
vnto me thy pooze creature, not onely
protection againſt all dangers and e-
uils, but alſo all things elſe neceſſary.
I humbly beſeech thee of the ſame thy
mercy, and for thy ſonne Jeſus Chriſt
his ſake, to extend the like protection
and fauour towards me in this night,
that

that I may inioy at thine handes safe
and quiet rest, to the comforte and re-
freshment both of my bodie and soule,
for Iesus Christs sake, Amen.

O Lord increase our faith.

A praier for the increase of faith.

If thou wilt haue what thou doest craue,
Pray thou in faith, the Gospell saith:
Else what thou saiest is all in vaine,
Thy praier turne to sinne againe.



Faith (as saith Saint Paule Heb. 11.
vnto the Hebrewes) is a Faith
sure foundation of thinges what it
hoped for, and an euident is.

feeling of the manifolde
promises which God the Father hath
made vnto vs, Touching our saluati^on in
his sonne Christ our Sauour: and wher-
by also we already inwardly taste of the
vnspeakeable ioyes, whereof wee shall
bee hereafter made full partakers in
heauen: without it we can doe nothing,
E s but

1. Pet.

Heb. 11.

Gal. 3.

1. Pet. 1.

Ephes. 6

3. King.
16.

but by it we are blessed of him, and by it we are saued: by it are all the fiery darts of hell and Sathan quenched. The iust man shall liue by faith. The daughter of the woman of Canaan was healed by the faith of hir mother. Elias the Thesbite, through faith was fed with Rauens in his distresse and hunger, who in faith praied for raine and obtained it: by faith was the oile of the widowe of Zaphat increased, & hir childe raised from death to life.

Dan. 6.

Luke. 7.
Act. 3.

The three children were deliuered from the furnace by faith, and Daniell out of the Lions den: By faith the sinfull woman obtained pardon. The Apostles by faith healed sundry diseases. What greater iewell then can there be had at the handes of God than faith? For haue faith and all things, food sent from heauen, defence from Lions, safetie from fire in the hot ouen, forgiuenesse of sins, reliefe in necessity, and whatsoeuer else concerneth either bodie or soule. And therefore let it bee a principall request vnto his Maiestie, that he will vouchsafe that gift. Without wauering aske it, and God will giue it thee aboutadantly, pray I say, pray for it.

Heb. 11.

Without faith it is impossible to please

please God, neither can we haue access
to Christ without it, who is the media-
tor betweene God the Father and vs.
Pray instantly and thou shalt obtaine a-
bundantie.

The Praier.

O almightie God, and father of
our lord Iesus Christ, by whose
word as we are taught, to loue thee,
feare thee, and serue thee in truth,
godlines, & sinceritie of life, is the only
way and meane to continue thy loue
and fauour towards vs, without the
which we cannot but perish: and be-
leeve and confidence in thy sonne Je-
sus Christ is the onely meane of our
redemption and attonement with
thee, the onely holde of our saluation.
wherof we cannot be sufficiently as-
sured, without thine especiall gift of
faith, which is the anchor, wherunto
the cable of our saluation is fastned,
which being broken, the hope also of
our saluation cannot but decaye, and
waie of none effect, vouchsafe there-
fore (most merciful God) to plant one
sparked of true faith in my hart, that it
may growe to such perfection, that I
may

maye certainly knowe thee, perfectly
 loue thee, duely feare thee, and vnfa-
 nedly acknowledge Iesus Christ to
 bee sent into this wretched worlde, to
 saue vs miserable sinners, and for vs
 by his bitter death, to purchase thy
 fauor and loue againe, which wee had
 lost by the fall of our Father Adam.
 Oh Lord graunt me to take such hold
 of his death and passion, resurrection
 & ascension, that by his death I may
 haue pardon, by his resurrection, rise
 to righteousness, and by his ascension,
 ascend with him to the celestiall glo-
 ry, and finally, attribute the cause &
 meane of my saluation to proceede on-
 ly by his passion. Increase this faith
 in mee (good Lord) daily more and
 more, that it may growe by the wor-
 king of thine holpe spirit) to full per-
 fection, accompanied with good works
 and godlye behaviour, without the
 which (I confesse) faith cannot bee:
 that I may both in this life and con-
 uersation, fulfill thy diuine will in all
 thinges, withhold not from mee good
 Lord, the singular gift of thine, which
 is the stape of my happinesse, and the
 want thereof, a most certaine token of
 my perdition. It is the strength of the
 weake

weake and feeble ones, the staffe and stay that guides the blinde, the onely way that leades vnto the vnspeakeable ioyes of eternall blisse: the meane to obtaine, possesse, and inioy the onely good, which is the knowledge of thy will, the bande of mutuall peace, the forte, the castle, and comforte of a distressed minde, and the onely harbour of a sorrowfull soule: no good thing wanteth to him on whome thou boughsafest to bestowe thy gifte, to whome all things are light, in whom remaineth no darkenes at all.

Banish therfore (sweete Lorde) all misbeliefe, all wauering and doubting out of my heart, and plant in steede thereof vnfained faith, that applying the same to euery affection both of body and minde, I may vanquish and ouercome sathan, withstande the delights of the world, and suppress the corruptible motions of the flesh, ouercome my bodily enemies, and inioy at thy good pleasure health of bodye, soundnesse of minde, perfection of limmes, and all thinges else requi-
sit for me, nothing being impossible to him that intoieth this thy gift effectually indeede, a most precious iewel,
an

an vnſpeakeable good thing . for thou ſaiest, Who ſo heareth thy worde, and beleueth in Ieſus Chriſt whome thou haſt ſent, ſhall haue euerlaſting life. Then Lord (on the contrarie) hee that beleueth not, is in daunger of euerlaſting death. Oh Lord increaſe my faith, whereby I may beleue in that thy ſonne, and take holde of all his promiſes, who ſaide: That who ſo beleueth in him, ſhall want no manner of thing that is good. (Lord) I beleue, helpe mine vnbellefe. Giue mee faith but as the graine of a muſtarde ſeede, and I ſhall be able to doe great wonders, yea, I ſhall bee able to reioyce ſathan out of his deſired habitation, yea, to expell him and his miniſters out of my minde, and walke no longer according to the will of the fleſh, but caſting away the works of darkeneſſe, inioy the pure light of the Goſpell and perſeuer and abide therein, inioy thy fauour and loue vnto the end without fainting in any tribulation or vexation of ſpirit, going forward in hope, in feare, in loue, & vnfained zeal towards thee . And obtaine at thy mercifull hands whatſoeuer is needfull ſay in this life, and after this life

ded, inioy the celestiaall purchased inheritance which graunt me for thy son Iesus Christs sake, Amen.

O Lord increase our faith.

An other short praier for Faith.

I Humbly beseeche thee, oh mercifull God, for thy sonne Iesus Christs sake, to powze into mine heart, by the operation of thine holy spirite, one sparkle of true faith, wherby I may truly beleue in thy Sonne Iesus Christ, as our onely Mediatur and aduocate, through whose death and passion wee are restored to the happiness, wherin we were in the beginning placed, which none can vnderstand or perfectly beleue, but through the holy Ghost. Encrease therefore our faith, by working by charitie, we may doe that which may be acceptable to thee al the daies of our liues, and inioy at thy mercifal hands whatsoever thou seest necessary both for our soules and bodies, through Iesus Christ our onely sauour and redeemer, Amen.

O Lord increase our faith.

A praier againſt the De- uill, the world, and the fleſh, very neceſſary to be often ſaid.

If thou theſe furious foes wilt flie,
Thou muſt craue aide of God on hie:
Who by his ſonne hath put to flight,
The deedes of ſinne, to purchaſe light.

Eph.6.



He Diuel, who is prince
of darkeneſſe, ruling in
this world, goeth about
ſeeking whom hee may
deuoure, and whom he
may lead headlong in-
to deſtruction, by putting before our
eyes the vale of the vanities of this
world, that we ſhould not ſee the light of
the truth, but continue in darkeneſſe, in
hautineſſe, and pride, as bondſlaues and
captiues to him whoſe children they
are, that continue in voluntarie blinde-
neſſe, whoſe end ſhall bee the fire euer-
laſting prepared for him and his An-
gels.

2.Tim.2

Wherefore let vs pray that hee pre-
uaile

uaile not against vs, and that the world
ouercome vs not, wherein resteth no-
thing but weakenesse and sinne. The
whole worlde is full of vnrighteousnes
and wickednesse, which who so loueth
is an enimie to God. Let vs therefore
liue vnto God, and not addict our minds
too much vnto wordlye thinges, for the
worlde ministreth nothing but what is
enmitie vnto our soules.

Iohn. 8.

1. Ioh. 5.

2. Esd. 4.

Furthermore, wee must beware that
wee yeelde not vnto the euill desires of
the flesh, nor fulfill the lusts thereof, for
they that are in the flesh cannot please
God, but shall die. That is, such as yeeld
themselues to follow the lustes thereof,
shall haue their reward of the wicked in
eternall perdition. Pray therefore that
yee enter not into temptation, but that
ye may walke godlie, as the seruantes of
Christ, and not as the seruants of sinne.
And for as much as the diuel, the world,
and the fleshe, are the mightie enemies
of our saluation, let vs watch diligentlie
that we yeeld not vnto their temptati-
ons, let vs praye that God will streng-
then vs for euermore.

Rom. 8.

The

The Praier.

O Christ the ſonne of the liuing
 God, who in the time of thy hu-
 manitie, when thou walkedſt here in
 the vale of this miſerable world, in the
 forme of a ſervant, in the ſubſtance of
 mankind, haddeſt proſe of the ſundry
 grievous aſſaultes and temptations,
 wherewith ſathan that monſtrous e-
 nemy to mankind tried thee, thou be-
 ing altogether cleane and cleare from
 all corruption, yea, without all deſire
 of ſinne, yet hardlye aſſaulted by ſun-
 dry meanes, to procure thee to yeeld to
 his alluringes, wherby (ſweet Jeſus)
 thou haddeſt ſufficient tryall and ex-
 perience of his like aſſaultes, vnto our
 corruptible and weakke fleſh, who
 are by reaſon of the fall and wilfull
 tranſgreſſion of Adam (as thou knoweſt)
 moſt eaſie to bee overcome, who
 in all aſſaultes haue none other refuge
 or defence, but onely to fly vnto thee,
 and to reſt vnder the ſhadowe of thy
 winges, which is ſo ſure a harbour, &
 ſo ſtrong a defence, as who ſo faith-
 fully betaketh him vnto the ſame, is
 ſafe from all the raging ſtormes of
 ſathan, the deceits of the worlde, and
 motions of the vnbrideled fleſhe. all
 which

which are vnto our soules most monstrous, mortall, and most cruell enemies.

Oh Lorde let thine holy spirite dwell in mee, let it neuer depart from the inner part of mine heart, but decking the house of my soule with the flowers of loue, faith, and vnfained zeale, it may please thy diuine Maiestie to settle thee, and frame thy selfe therein to abide, that thy presence may bee so terrible vnto his assaults, as hee (approaching neere vnto mee) perceiuing thine holy spirite to haue the possession thereof, and hearing thy name (oh Iesus) hee may flie away from mee as hee did from thee on the pinnacle, and in all his temptations. Oh sweete Iesus thou soert pure at that time without spotte of sinne, I am sinfull and full of corruption. Hee coulde not ouercome or preuaile against thy sanctitie, but I full of impietie am prone to fall, and therefore easilie to be overcome, strengthen mee therefore, oh good father stand with me and fight for me, that he take mee not captiue, and make mee bondsaue to sinne, keepe mee from out of his clawes (sweete Iesus) let the bright=

brightneſſe of thy grace ſo ſhine about
 me, that his darkeneſſe come not neer
 mee, to ouerſhadow me, let thy fauour
 in Chriſt be a wall, a bulwarke, and
 ſtrong buckler for my defence, for I
 thou knoweſt that his force is ſo
 great, his will ſo readie, and his doo-
 ings ſo wily, as if thou doe but plucke
 backe thine hand, he ſtriketh and bu-
 feteth mee, if thou turne thy face hu-
 ſwinneſt me to his wil, and if thou de-
 part vtterlie from me, he draweth me
 headlong into moſt horrible deſtruction.
 Therefore (oh good Father) ſave
 me, embrace me, & hold thy holy hand
 ouer me, conduct me, & leade me in the
 middeſt of the path of truth, to celeſtiall
 all happines, and let me not be drawn
 away to the left hande or to the right,
 but keepe a middle and direct courſe,
 vntill I come to the place of celeſtiall
 bliſſe, where neither Satan ſhall o-
 uercome me, the world deceiue me, nor
 the fleſh procure me to ſinne, but be
 the light of thy moſt glorious preſen-
 ſence, with the reſidue of thy Saints
 ſinging eternal praifes vnto thee. But
 my time is not yet come, my iourney
 is not yet at an end, my daies (though
 they be but a ſpan long) are not yet
 niſhed

mished: and vntill this bodie of mine
 shall passe to the graue, my poore soule
 must haue and abide continuall con-
 flicts with the Diuell, the King and
 Emperour of this world, and with as
 many his ministers, as my tongue can
 not number, and especially with the
 world, who setteth befoze me in steede
 of diuine and heauenly contemplati-
 ons, worldly vanities, in steede of ce-
 lestiall and true comfort, worldly de-
 lightes; in steede of heauenly hope,
 worldly and vnauaileable promises, to
 bring as much as in it lyeth, my godly
 enterprises to a wicked end: yea Lord,
 he labours by all meanes to drawe
 me into dispaire, by loading my minde
 with too much doubt of the perfor-
 mance of thy most cōfortable promises.
 But most louing Lord God, though
 thy power be in shew great, thine is in-
 deed greater, though he be strong, thou
 art stronger, though his instigations
 and prickings forwarde to wickednesse
 be many, thy louing and fatherly cal-
 lings to grace are more, Oh good Fa-
 ther, thou hast promised thy helpe, & I
 most ineruailous to our cies, for thou
 hast saide, thou wilt giue vs power to
 overcome, not onely as thou didst, but more &
 greater,

greater which is meruailous to the
 dulnes of our vnderſtanding, that we
 who are nothing but an heape of ſin,
 ſhoulde doe greater thinges than thy
 ſelfe. Oh immaculate lambe, who art
 onely good, onely pure, onely holineſſe,
 and onely grace and power it ſelfe,
 make this perfectly knowne vnto me,
 make me faithfull, and then I knowe
 I ſhall rightly vnderſtand it. Worde,
 is it not that, if we that are ſinnefull
 and full of frailty, giue ſathan the re-
 pulſe, deſpiſe the worlde, and with-
 ſtande the euill motions of the fleſh:
 Doe wee not that which thou diddeſt
 not (in reſpect that thou being pure
 and without ſinne, or will to ſinne,
 were not overcome) and wee whoſe
 ſtrength is weakenes, whoſe holines
 is meer corruption, prone to yeelde if
 we reſiſt him: is not our victorie grea-
 ter than thine: Oh good father giue
 vs thy ſtrength, thine help, & the light
 of thy grace, to obtaine the victorie, &
 to auoide his tyrannie. Haue vs from
 the deteſtable cruelty of his miniſters,
 for great are the conflicts which daily
 ariſe in our conſciences, betweene
 thy grace and Sathan, betweene thy
 ſpirite and our fleſh, betweene thy de-

win

mine will and the wicked worlde. Oh what an heauy burthen is it, to beare the innumerable temptations, which the diuell, the worlde, and flesh do offer? And especially to those that take not holde by the anchoꝝ of pacience, & who settle not themselves within the harbor of thy feare, but giue the reins of their vngodly desires scope to run, whither the force of euery vnlawfull motion of the wicked fiend, the baine world, or the corrupt flesh, shal moue or drine them.

Oh most wise G O D, guide the raines and the bridle of my desires, that I runne not headlong into any vngodly action, but being lead by the hand of faith, vnder the conduct of pacience, may ouercome this capitall and archenemie of mine, that hee beeing once vanquished, his ministers may quaille and bee discomfited, their crafty wilynesse waxe of none effect, & mine hope in thee, my loue towards thee, & my feare of thee, daily increase. That the worlde with the desires thereof may die in me, and I in them, that the vain dissembling shewes thereof draw mee not out of the waye of truth. Strengthen me in my conflicts,
and

& temper them so with patience, that
 they maye rather bee medicines than
 maladies to my poore soule: that being
 exercised therewith, I neuer thinke
 my selfe secure, but alwaies subiect to
 triall, considering that without exer-
 cise we remaine vnskilfull, and with-
 out an enemye, we prepare not wea-
 pon, neither is victorie gotten without
 battaile, nor reward without victorie.
 But though we overcome, the victo-
 rie is not ours, but thine, who fightest
 and ouercommest for vs, and yet such
 is thy loue, that thou giuest vs the re-
 ward and crowne of victorie. Make
 me strong good father, fortifie the cas-
 tle of my soule with spirituall wea-
 pons, as with faith, loue, hope, peace,
 long suffering, gentlenes, humblenes,
 meekenes, strength, patience, and such
 like, that I maye continually with-
 stand the proude attempts of these my
 ghostly enemies through thee, and by
 thee sweete Iesus, mine onely saviour
 and redeemer, being of my selfe wic-
 ked, wretched, and weake, & alwayes
 prone to that which is contrary to thy
 will. Strengthen me oh Lord, & leaue
 me not in darknes, but send me light
 fro the throne of grace, in the name of

thy

thy sonne our only sauiour and redeemer, Iesus Christ, Amen.

Oh Lord confirme my faith, strengthen my weakenes, and wash mee from my sinne, Amen,

A short praier against the

Diuell, the worlde, and the
flesh.

I Poor and wretched sinner (oh mercifull Father) humbly beseeche thee to send mee from thine holy heauens strength to withstand the assaults of the wicked fiend sathan, who goeth about like a roving lion, seeking by manie meanes to deuour me. Lord giue me likewise grace to resist the raging and vn-satiabie lusts and desires of the corrupt flesh, & vanities of the world. That beeing through thine helpe acquitted from the force of those my mortall enemies, I may serue thee in holinesse and righteousnesse all the daies of my life, with an earnest and true zeale, Amen,

F

A

A Praier for the help and
aſſiſtance of God in all our
doings, and that we do no-
thing but in his feare
and due obedi-
ence.

Doe nothing, but ſee firſt thou craue
Aide from the Lord, good end to haue:
So ſhalt thou haue ſucceſſe alwaies,
As thou wilt wiſh, and happie dayes.

Pſal. 37.



Auid conſidering the
frailtie of mans nature,
and his inſufficiency of
himſelfe to do any thing
aright, willeth vs to cō-
mit our wayes vnto the

Eccle. 2. Lord, & to put our truſt in him, aſſuring
vs that in ſo doing, God will bring our
matters to good effect, and bleſſe all our
godly endeauors with good iſſue. Our
forefathers truſted in God, & were not
cōfounded, they continued in his feare,
and were not forſaken, they called vpon
him, & were not deſpiſed. Simeon feared
the Lord in al his doings, and the holy

Act. 10. Ghoſt came vpon him, and reuealed
vnto

vnto him, that he should not die before
he had seen the Messias, euen Christ our
saviour. Cornelius with his whole hous-
holde feared the Lorde, and an Angell
came to him and told him, that his prai-
ers and almes were come before the
Lord. Yea, the mercy of the Lord is from Deu. 5.
generation to generation, vpon thē that
feare him and walke in his waies, he ta-
keth great delight in the people that
stande in awe of him. Iudith feared the
Lord, & none had the power so much as
to raise vp an euil report of hir: al things
go wel with them that feare the Lord, &
who so craueth faithfully the assistance
of the Lord, shall (doubtles) neuer do a-
misse, for he reuealeth his secretes vnto
them which feare him, & maketh them
to vnderstand his couenant. Wherefore
trusting neither our own wisedome, our
own wealth, nor help of man, let vs seek
the assistance of the Lorde, and that
faithfully, and hee will rightly direct vs,
his eie is alwaies vpon him that feareth
him, and trusteth in his helpe. Where-
fore let vs alwaies measure our doinges
by the rule of his worde, and before wee
enter into any action, let vs examine
whether the worde of God allowe it,
if so, in all obedience let vs proceede
F 2 there-

therein, but if we haue no warrant from Gods word for the same, let vs auoide it, yea, although it beare neuer so great shewe of being good in our owne eies. And because naturall reason often deceiueth, and the holy Ghost directeth aright, let vs pray vnto God that we may doe all things in his feare and obedience, and lay away all pollicies that are not allowed vs by the word.

The Praier.

O God of most excellent wisdom, vnspokeable mercie, tender loue towards vs, & marueilous foreknowledge of all things, who hast commanded vs at all times to direct our doings by the rule of thy lawes. Forasmuch as of mine owne proper reason & knowledge I can doe nothing aright, but that my owne wisdom often deceiueth me. I humbly beseeche thee to direct all my counsailes, studies, labors, deuises, & determinations, so as they may be alwaies measured & guided by thine almighty wisdom, that I take nothing in hande disagreeable to thy will, but may alwaies faithfully crane, and fauourable obtain thine assistance, help & furtherance in all my indouours. That whatsoeuer I doe,

it may be to the glorie of thy name, to the health & benefite of my soule, and profite of my neighbors. Grant I beseech thee that I may alwaies be guided by thy holy spirite, that I at no time rashly or vnadvisedly, lewdly, or loofelte attempt or determine any thing but in thine especiall feare, due-ly considering that thou art the au- thor of all good things, & bringest prof- perouslie to passe all godly actions, at- tempts, & purposes: considering that whatsoeuer is done in secret, or in in- tent to hide it from thy knowledge, al- though for a time it haue some swæte tast, namelie, a fleshlie delightfome sa- uour, or likelihoode of happie successe: yet is the end thereof bitter & most pe- rilous, insomuch as it bringeth shame and confusion to the so vnadvised en- terprisers of the same. Thou saiest my good God that a Sparrow cannot light on the ground without thy per- mission & prouidence, which is a crea- ture of small value in respect of man, whome thou hast made to thine owne image and likenesse, and whome thou accountest of moze value then manie Sparrowes: in respect whereof (good Lord) and for thy meere mercies sake

extend so thy fauourable care vnto me
 thy fraile creature, that all my intents
 may haue their beginning, by the
 working of thy holy spirite, and mine
 actions end in the same, and not accor-
 ding to the motions of mine owne foo-
 lish desires, which often deceiue mee.
 Thou like a most louing Father wil-
 lest vs to take counsell at thee in all
 our attemptes, concerning either bo-
 die or soule, befoze wee proceede too far
 in them. And therefore I come at this
 time vnto thee oh Lord, beseeching
 thee in the name of thy sonne Iesus
 Chyiste, that thou wilt blesse me with
 thine heauenlie inspiration, that my
 minde imagine nothing, nor I ex-
 cute any thing but what is according
 to the lawe of righteousnesse, and
 that ende oh Lord blesse the works of
 mine hands the sight of mine eies, my
 tongue and lips with decent speeche,
 my feete that they keepe the way of
 righteousnesse: and place within
 the secrete corners of my heart, such
 due regard what I go about or deter-
 mine, as befoze I proceede too farre in
 the action, or in request of my good
 luckie successe therein, I may vnder-
 stand by the secrete working of thy
 hol

holy spirit, that the thing which I intend is agreeable to thy will. And graunt that I neuer absolutely craue thy furtherance in accomplishing any desire, vntill by the same spirit I be truly resolued & the same is lawfull, consonant, & agreeable to thy diuine will, faithfully refering al my actions, studies, labours, desires, enterprises, yea, my soule and body, my goods, and all things els vnto thy direction and protection, by earnest & faithful prayer, wherein whether I be heard or not heard, whether presently or I tarry long, I may not giue over, feeling in my selfe by thy grace, and being assured by thy word that it pleaseth thee, but & I may constantly continue thy good pleasures, and though it come not as I wish, let me not by and by fall from my good beginning, but perseuer in continual prayers for thine assistance and fatherlie helpe vnto the ende, for thou hast promised neuer to deccieue our godlie desires, nor to send them away frustrate. Oh therefore deare father vouchsafe mercifully to heare me now, and in thy time conuenient grant what is most necessary for mee in all things, for lo oh Lord I here approach

to thee in the name of Iesus Chryste
 thy sonne with vnfained desire & hope
 of thy helpe, that when any plague or
 affliction, misery or vexation outward
 or inwarde shall come vpon me, when
 the want of any necessary thing op=
 presseth me, or accomplishing any law=
 full sute moueth mee, I flying vnto
 thee, as the fountaine from whence
 floweth all true helpe, all perfect assi=
 stance, al good successe, and prosperous
 euentures of all good inducours, I may
 not by any other meane seeke either to
 auoid the one, or to obtaine the other,
 than by thy fatherly directions and
 spirituall motions, whereby I may
 obtaine all things accordyng vnto my
 necessities, for thy sonne our Lord Je=
 sus Chrylts sake, Amen.

O Lord increase our faith.

Another short praier for Gods direction.

O Lord, I do consider & acknow=
 ledge mine owne blindnesse and
 ignozance, and the wilful obstinacie of
 my corrupt nature, which seeketh rather

ther the fulfilling of the fantastickall
 deuises of mine owne bzaine, than thy
 diuine will, and to vse humaine aide,
 than to craue thine helpe . Wherefoze
 bouchsafe I humbly beseeche thee, to
 establish godly fear in mine heart, and
 vnfained obedience to thine holy ordi-
 nances, & in all my enterprises which
 in thy name I take in hand, thou wilt
 bouchsafe to direct mee according to
 thy will, and to giue mee prosperous
 successe, drawing me by thine holy spi-
 rite from all euill desires , for Iesus
 Christs sake, Amen.

O Lord increase our faith.

**A necessarie praier for a
 sorrowfull sinner, afflicted
 in conscience, by reason
 of his sinnes.**

If thou with sinne afflicted be,
 Oh then (saith Christ) come thou to me:
 I am the way walke thou therein,
 Embrace the truth, abandon sinne.



ET vs acknowledge our
 selues to be wretched sin-
 ners, and with feare fall
 downe before the mercies
 seat of our good God, con-

1. Iohn. 1

demning our selues to bee most vnrighteous, and iustly deseruing confusion. And then (as S. Iohn saith) we shall find God most mercifull vnto vs: who is most faithfull and iust to forgiue our sins, and cleanse vs from vnrighteousnes, if faithfully we turne vnto him: For he desireth not the death of a sinner, but that hee turne from his wickednes and liue. And therfore by Ezekiel he saith, Turne you,

Ezek. 23

Ioel. 2.

turne you from your wicked waies for why he saith, will you die in your sinnes? And againe by Ioel he saith: Rent your hearts and not your garments & turn to the Lord your God, because he is gentle and mercifull and of much mercie, and such a one as is sorie for our afflictions. Oh then be not dismaied thou that hast grievously offended him by thy sin and iniquitie, enter into condemnation of thine own wickednes, & accuse thy selfe guilty of Gods iust iudgement, and in a contrite and broken heart returne vnto God, for although thou haue sinned, thou hast an Aduocate with the Father, euen Iesus Christ, who is righteous and merciful, & obtaineth pardon for all thy sinnes, he suffered for all sinners, and by his death all faithfull beleeuers and penitent sinners. (howe great so euer they

1. Iohn. 2.

sinners

sinnes are) are forgiuen and pardoned. Wherefore who so thou be that art afflicted in conscience by reason that thou hast bene a notorious offender, remember the sweet mercies of God in his Christ, & cal to mind Marie Magdalen, whose wickednesse was great, vpon repentance she receiued pardō, as also the theefe and the publican, & many other: Remember the comfortable saying of Christ, who saith, Come vnto me all yee that are laden, and I will refresh you. He Mat. 11. calleth vs not to refuse vs, but to comfort vs. Wherefore I say dispaire not, but in hartie praier, and by vnfeined repentance, turne to the Lord, and he will receiue thee, and cloath thee with grace, by the example of the lost childe. The most righteous cannot excuse himselfe before God, and therefore it behooueth all vs to laye aside all flattering of our selues of beeing able to iustifie our selues, and openly to acknowledge that in respect of our deserts, death & damnation is a iust reward for vs. But Christ hath paide the punishment for our sinnes, and therefore may we in faith freelye approch vnto his Father in his name, and then, although of our selues wee be full of sinne, through him and by

by his merites we ſhall be reputed righteous. Though our finnes were as red as Skarlet, he will make them as white as ſnowe.

The Praier.

O Almighty God father of mercie who art moze readie to giue than we to aſke, moze apt to pardon, than we to repent, moze willing to receiue the contrite in heart into thy fauour and mercie againe, than they to offer themſelues by vnſained repentance: **L**oe, I come here proſtrate in hart befoze the throne of thine infinite mercie & louing kindnes, as one altogether aſhamed to looke vpon the deteſtable, vile, and abhominable offences which I haue done againſt thee, which are ſo burdensome vnto my poore ſoule, that the ſhoulders of my poore diſeaſed conſcience, begin to ſinke vnder the ſame, & am altogether deſtitute of any proper meane, to ſupport the ſame, or to eaſe me thereof, but onely thy death & bitter paſſion, (ſweet Ieſus) who cameſt into the world to call not & righteous) but ſinners to repentance. **O**h **L**ord I am a ſinner, a greuous ſinner, I bewaile my hatnous offences. & am moſt ſorry for my ſins which are ſo vile
and

and the burthen of them so intollerable, that when I turne mine eyes but to the beholding them a farre of, making but light reckoning of them, I am by and by stricken with so great dreade, that I am driven to most heauy sighs, grievous groanes, and thinke my life an enemy vnto mee; wishing the beginning of my daies had bene the daye of my departure out of this miserable worlde. But most sweete Lord, when I note them perfectly in my mind, and take as it were a strait account what the deedes of my youth haue bene (being indeede most lewd, most euill, most vile and unfull, what a terror doe I suffer in minde? what a dungeon of dolors doth then open it self, to swallow me vp: what griping griefes doe torment my poore conscience? Insomuch as I am at the pits brink of dispaire, wauering in minde to and fro, seeking rest, but loe (Lord) inquietnesse of minde oppresseth mee so sore, that considering with my selfe what I haue bene, and what I am, a great matter bereth me: But when I looke into the time to come, the time wherein all mine offences and faults shall bee manifested and laide to my charge.

charge, and that death is the iust reward for my so manifold iniquities, oh then whither shal I flie thinke I? Whither shall I conuay my self? Who shall hide me from thy presence? Who shall saue mee from thy iust iudgement? Oh sweete Lord, I am euen at my wits ende, wishing for death and end of my daies: and yet then the feare of the torments of hell fire so striueth in me to the contrary, that I quake at the remembrance thereof. And when I coniet to liue longer, and see more daies, I am then stricken with doubt, and imagine, that as my life hath been euen from my birth, giuen and inclined so greedilye to sinne, and that is cause of my present dyead. I then loth and abhorre my longer continuance heere, fearing least the aptnesse of my corrupt fleihe by the daily rebellion thereof against the spirit, heape greater plagues vpon my poore soule. What shall I doe Lord, feare and despair thus oppressing me on all sides: All hope of comforte hath left mee, onely griefe and sorrowe remaineth, knowing not to whom to flie for succour, nor to whom to make my moane: If I seeke to man, I knowe his strength

pollit

pollicy, wisdome, and comforte to bee
vaine, his nature inclined to weake-
nes, and wickednes, as mine, and in
him to be no helpe. And seeking any
worldly meane, for pardon and remis-
sion of my sinne, I acknowledge it al-
together transitory, superfluous, and
to no purpose: but the seeking thereof
to renewe and increase my griefe, that
I should leaue and giue ouer the true
and onely platforme of my deliuerie,
and seeke to a counterfeite shew of aide.
Oh my good God forbid that euer I
shoulde but onely seeke for pardon of
thy selfe, whome most grievously I
haue offended. To thee, to thee, I fall
prostrate, euen in heart, sweete Iesus
the onely Physician of all sicke soules,
in whose power consisteth the alone
forgiuenes of sinnes, bee they neuer so
many or great. I come, I come,
though altogether ashamed, vnto thee
my sauiour Iesus Christ, who hast
promised to be a mediator for the pe-
nitent vnto God the Father. Sweete
Iesus let mee taste of thy goodnes in
obtaining pardon for my grievous
sins. It is thy propertie to call home
such as wander and goe astray, and to
traine them by in new waies, be their
sinnes

ſinnes as red as ſcarlet, thou haſt ſaid
thou wilt make them as white as
ſnowe, and were they as purple, thou
canſt make them as white as ſwooll.
Oh moſt ſweete promiſe, oh comfort-
table ſaying, oh voice of heavenly con-
ſolation, whereby I am comforted,
whereby I am reuiued, yea, nowe is
my conſcience lightned, yea, now haue
I found the true & onely Diſtinction of
my long diſeaſed poore ſoule, euen thy
ſelfe (ſweete Ieſus) who haſt called
mee, I come, I come, Lord ſtretch
forth thy hande, and receiue mee, giue
me perfect handſaſt of this moſt com-
fortable ſaying of thine: let mee inioy
the true working of this moſt ſing-
ular medicine, thy death and bitter paſ-
ſion, who ſufferedſt for our ſinnes, and
cameſt to take away the puniſhment
due for our tranſgreſſion, and to call
vs to repentance, without which
there is no hope of remiſſion of our
ſinnes. Thy mercy is infinit, thy loue
unſearchable, and wiſedome incom-
prehenſible, whereby thou calleſt vs,
whereby thou loueſt vs, and whereby
thou guideſt vs. And euen of mee
loue which thou haſt to the ſaluation
of my poore ſoule, (whom thou wouldest

dest rather should conuert than perill) thou hast stirred vp in my heart a loathing of my sin, wherein I haue walked, and embraced the same euen with greedines: Oh that I were as ready to come, as thou to call, so willing to leaue, and giue ouer the fulfilling of vnlawfull desires, as thou art to saue me. Then should sinne no more dwell in me, nor I in it, but should inioy thy continuall fauour, and rest vnder the wings of thy mercy for euermore. Oh Lord, I humbly beseech thee, that as it hath pleased thee to stirre me vp at this time to repentance, as thou hast called me from the wilderness of wickednes, from deepe despair, so to place me in the pleasant fields of sinceritie, truth, & godlines, as thou hast pluckt me out of the claws of sathan, so bouchsafe to hold me vnder the shadowe of thy wings, and embrace me with the armes of mercy, that I runne no longer after the vanities of this worlde, nor yeelde vnto the vngodly motions of the flesh, that my minde being free from all vnfull cogitations, I may keepe my soule an vndefiled member of thy Church, vnto my lines end, in faith, in loue, in feare, in humblenes of heart,

heart, in praier, in the true ſeruiſe of thee, and in all dutifull obedience vnto thy diuine will for euermore. And although, till thine appointed time, this miſerable vale muſt be my continuing Citie, and that I muſt be diuened to vſe this worlde according to the neceſſity of worldey cauſes; as thy prouidence hath aſſigned euery man to exerceiſe his vocation: yet graunt that my minde may bee continually conuerſant in heavenly things; and though my body wander in earth my ſoule and ſpirite may haue their perfect being and abiding by vnfaigned faith in heauen, where thou ſitteſt and raigneſt for euer. That after this mortall and corruptible life ended, I may intoy the ſame indeede among the reſidue of thy Saintes, and with them ſing laude and praiſe vnto thee worlde without ende, Amen.

O Lord increaſe our faith.

Anothen

Another very necessarie
and godly praier to be said at all
times of euery Christian man, feeling
in himselfe the burthen of sinne,
and any kinde of worldly af-
fliction, as sickenes, ene-
mies, want, or other
aduersitie.



O gracious God, oh
Father of mercie, and
wonderfull louing
kindenes, who art the
stay of my life, the
light of mine eyes, the
health of my bodie, and strength of my
limbs, according to thy wonted loue
and fatherly affection, vouchsafe to
looke vpon mee, whose life is vile and
whose estate is most miserable, oh
Lord there is no righteousness remai-
ning in mee, but I am within festred
with the corruption of sinne, and
without most shamefully polluted
with all iniquitie: Oh Lorde, inso-
muche as I confesse that there is
no part of my body free from abho-
mination, wretched that I am, my
conscience

conſcience accuſeth mee that I haue
 paſt my moſt miſerable daies in the
 ſenſeleſſ running forward to all fleſh-
 ly deſires, and that I haue wilfullie
 (like a moſt diſobedient and ſtiffenee-
 ked wretch) caſt the moſt ſacred,
 ſweete, and comfortable treaſure of
 thine heauenly counſaile behinde my
 backe. Yea, Lord, I cannot but con-
 feſſe againſt my ſelfe, that I haue de-
 ſerued thy iuſt iudgement, the rod of
 ſharpe correption, wherewith (if thou
 deale according to my deſerts) thy iu-
 ſtice muſt needes condemne mee, and
 thy chaſtiſements I canuot beare, but
 ſhall be vtterly deſtroyde, and be quite
 and cleane rooted out of the lands of
 the liuing. This oh Lord, is my re-
 ſward if thou deale with me as I haue
 deſerued, yet oh mercifull God, one
 thing is my comfort, namely, that al-
 though thy iuſtice bee ſharpe, and too
 heauie and intollerable for fleſhe and
 blond to beare, thy mercies are great
 and manifolde, and thy fauour great
 and infinite, and therefore of mere
 mercie haſt thou ſaide, that thou de-
 lighteſt not in the death of a ſinner,
 but deſireſt rather that he conuert and
 liue: wherby ſweete Lord, I ſee that
 thou

thou art ready to pardon me, & therefore after my long going astray, to thee the fountaine of my saluation, in all humbleness I heere prostrate my selfe in ardent zeale and desire to bee refreshed with the sweetenesse of thy most comfortable promise againe, who callest me most louingly, saying: Come vnto mee thou that art laden and I will refresh thee. Whereby sweete Lord, my silly soule is moued to thirst after thy sauing health, and to bee refreshed with that liuely fountaine, which giueth all those that are in aduersitie and affliction of spirite, most sweet consolation and comfort again. Wherefore heare me, heare me (oh gracious God) and satisfie me according vnto thy wonted goodnes, and as thou art merciful, euen so for Iesus Christ thy deere sonnes sake, deale fauourably with mee: for sweete Lord, thou knowest that I am but flesh, wherein abideth corruption, frailty, and pronenesse to doe those thinges which the spirite abhorreth, and as long as this body must wander here in this vale of vaine desires, the spirite, which desireth contrary to the flesh, must needes bee cloide and letted from the performing

ming of those good thinges which
 please thee, and the flesh and the will
 thereof ouerruleth so far, that natural
 blindness draweth the outward man
 to many noisome & vngodly attempts,
 and causeth it to grouel in the puddle
 of ignorance: when yet thy spirite of-
 fereth the most comfortable guide to
 wisedom and knowledge. Whereby
 sweete Lord, ariseth a continuall con-
 flict betwæne the flesh and the spirite,
 the flesh hauing many and sundry pro-
 curements, as the worlde, and sathan,
 to pricke it forward to worke iniqui-
 tie, ministring many impedimentes to
 the spirite, to stop the same from wor-
 king that which tendeth vnto the sal-
 uation of my poore soule, insomuch as
 here in this worlde is no true rest, no
 true comforte, but daily assautes of
 mortall and most cruell enemies. Where-
 sweete Lord, consider that I am but
 dust, in respect whereof I am ready to
 doe euill, and slow to doe good. And
 for Iesus Christ thy deere sonne sake
 bouchsafe to deliuer mee from all
 snares and temptations of sathan,
 couer mee with the shadowe of thy
 winges, and let thine holy arme be
 my protection to defende and saue
 me from all harme.

harmeles from sinne, and from the punishment due for my former euill and corrupt life, let the light of thine holy spirite reueale vnto me the way of truth and celestiall happines, that the same from henceforth may bee my shielde and buckler, whereby I may withstand and faithfully resist the furious assaults of sathan and his wicked ministers, and that no manner of euill approach neer vnto me, as I haue deserued. Oh Lord strengthen me and increase my faith: haue regarde vnto me, that as I haue offended thee, and deserued many & great punishments for the same, so I may now tast of thy free pardon in Christ thy beloued son, and that thou for his sake wilt mercifully remoue all plagues and afflictions, so far from me as may stand with thy glory and my comfort, and vnfaigned reformation. And although I haue worthely deserued many euils of mine enemies in thy iustice to rise vp against mee, and the wicked to deuise & intend matter to bring me into disrepute with the godly, and vtterly to offend thee: let thy tabernacle yet be open to receiue mee, wherein I may rest defended against their

their cruelty. And although I haue iuſtly deſerued to bee bereaued of all my friends, to lie deſtitute of helpe in my greateſt neede, to be afflicted with the want of all neceſſary thinges, and to be throwne downe to the bottome of all diſtreſſe, to bee ouerwhelmed with ſuch calamity, that all the world might iuſtly forſake mee, and in moſt deſpitefull, diſdainefull and opprobrious manner, ſhake their heades at me, reuile me and ſay, ſie on thee, ſie on thee, and that in all theſe plagues of mine, thou iuſtly withhold thine helping hand, and leaue me comfortleſſe in a moſt desperate eſtate. Deale not ſo with me (ſweete Lord) but where thou ſeeſt my ſinnes to be great, looke vpon that immaculate Lambe thy deere ſonne, and call to minde thy promiſes that in him thou haſt made, that were my ſinnes as red as ſcarlet, through him they ſhould be imputed as white as ſnowe. Lord deale not in rigour with mee, let thy mercy and not thy iuſtice pearce the cloudes, and giue mee comforte, and refreſhe mee moſt wretched ſinner with the ſweete dewe of thy holy ſpirite, which is the vnſpeakeable comfort of thy children

and which beareth witnesse in their hearts, that thou hast forgiven theyr sinnes in Christ, and chosen them to saluation, and for his sake hast promised, that thou wilt bee our Father and we shall be thy children, and as a most louing Father vouchsafe vnto vs those thinges which thy heavenly wisdom shall thinke most meet and conuenient, whether it be vnto mee in this transitory life, health or sickenes, riches or pouerty, or whatsoever else may make most for my saluation. And let me not lack such thinges as are necessary for the maintenance of this life, and wherby I may be able to pay to euery man that which I owe vnto them, and that I defraud no man, but be rather helpfull to all so farre as I may. And forasmuch (oh Lord) as nothing can bee prosperous vnto mee without thy blessings, poyse downe the dewe of thy fauour, and feede mee in such sort as beeing replenished, I may be thankfull to thee, and helpfull to others that wante. And for that thou hast commanded vs to praye for thinges necessary, Lord direct mee, and reiect not my prayers, although flesh and bloud (fraught with corruption).

tion) cannot rightlpe desire what it wanteth, but coueteth those thinges that are contrary to thy good pleasure. I most humbly (for Iesus Chzistes sake) beseeche thine omnipotencie to deale with mee in all things in this life, as shall seeme most to thy glozie, that I may at thy handes inioy all things necessarie in this life, to the finishing of a godlie, peaceable, and comfortable course, heere to thy glory and my soules health, that after the same ended, I may, with all the rest of the mysticall body of thy sonne Iesus Chzist for his merites, inioy the most sweet ioyes of eternall blisse, Amen.

O Lorde increase my faith, forgiue my finnes past, and from hencefoorth direct me in true holinesse and righteousness all the rest of my life, Amen.

A short praier for him that is afflicted in conscience for his sinnes.

O God, whose propertie is euer
to haue mercie, yea, whose mercie
is infinite, and loue incomprehensible,
and who hast not delight in the death
of a sinner, looke fauourably vpon mee,
who haue so deepely offended thine
heauenly maiestie, that I confesse no-
thing but condemnation due vnto me
for my manifold iniquities, my con-
science accuseth mee, and mine heart
bewraileth my disobedience, being but
a cast away. vntlesse it may please thee
for Iesus Christes sake, to turne a-
way the plagues which I haue iust-
ly deserued for the same. Lorde cease
to bee angrie, and according to thy
mercie, not to iustice, deale with mee,
and for thy Sonne Iesus Christes
sake, graunt that although I haue
hitherto followed (euen with greed-
nesse) that which I shoulde not, giue
me now grace to followe and imbrace
that which thou commaundest, in thy
G 2 sonne

sonne Iesus Christ , vnto our liues
end, Amen.

O Lord increase our faith.

A praier for a competent and necessarie liuing.

The God aboue vouchsafeth store,
To him (in faith) that praies therefore
But for his gifts who thankelesse run,
Their wealth shall wast like waxe in sun,



Lthough thy store in-
crease, and so greatly mul-
tiply, that thou be faine to
inlarge thy roomes, to be-
stow thy fruits, thinke thee
not discharged of this most necessarie
exercise of praier, but so much the more
bounde thereunto, for it is not the in-
crease of fruits, the labour of thy hands
or store of wealth that maintaineth thy
life, and feedeth thee, vnlesse it bee sea-
soned with the worde of God, which
preserueth all that faithfully trust
him.

Ma. 24.

Thou

Thou canst not liue by breade onely,
 which is, with thinges necessarie for the
 body, but by the word of almighty God,
 the foode of the soule. And yet wee are
 not onely licensed and permitted, but
 most louingly called to come vnto our
 heavenly Father, for whatsoeuer wee
 want. Iacob praied for foode and appa- Gen. 28.
 rell, and obtained it with abundance.
 God seeth before we ask what we want,
 yet to shewe our duetifull obedience,
 and to acknowledge our helpe to come
 from him, we must prostrate our heartes
 before him in faith, asking and hee will
 giue, knocking and he will open, seeking
 and we shall surely find what is necessa- Deu. 20.
 rie for vs. We see that God of his meere
 mercie feedeth the fatherlesse, vouchsa-
 fing vnto them all good thinges, to the
 sustaining of life. Wherefore whatsoeuer
 thou be, whether thou be rich or poore,
 pray faithfully, vse the giftes of God
 thankfully and reuerently, and thinke
 not that thy friendes can helpe thee, or
 labour preuaile thee, without the bles-
 sing of God, whereby, inioying foode Tim 6.
 and apparrell, be therewith content, and
 in any case dispaire not in pouertie: for
 the prouidence of God is great, to giue
 foode and thinges necessary to such as

trust in him . And it is not dainty fare that feedeth so much , as the trust in God can relieue with a small and simple diet, as doth appeare in the first of Daniell, by them that were so well replenished with pulse and water: and contrarily many times wee see the rich for all their superfluity sent empty away. There was neuer any forsaken that trusted in God, were their store neuer so small, nor any, were their aboundance neuer so great, that prospered vnto the end without the seruice of God, and therefore be we poore or rich, we must depend vpon God, that giueth and taketh away.

The Praier.

O Almighty God and louing father, who of nothing hast created all thinges liuing , whose care is so great ouer them all, that thou sufferest not the most vile or simplest of them to perish for want of foode, and thing requisite for them , but seeking the same at thy hands, thou giuest it them in due season, euen to the Raucns, and all thinges liuing : And by thine vnsearcheable wisdome hast appointed to euery liuing creature an abiding
accordi

according to his kind. But such was
thine vnspeakeable care of man, that
thou hast created him to thine owne
Image, and made him as king & go-
uernour ouer all the rest of thy crea-
tures, which thou hast set & appoin-
ted vnder him, which are so far infe-
riour vnto him, as where thou hast
planted in him reason, wisdom, and
government, in them brutishnesse, be-
ing altogether vnreasonable, & where
they liue and haue their being vpon
the toppes of colde mountaines in de-
serts, vpon hills on hie, and vailles
belowe, and in sundry other vncom-
fort and vnknowne places, where tempest
and heat, hardnesse and cold, and other
continual dangers oppresse them, thou
hast giuen & prouided for man, houses,
castles, & townes to preserve thē from
the force of winds, tempests, & storms,
and from the assault of wild beasts of
the field, in the night and darkenesse
quietly to rest: And although borne
naked, thou giuest him raiment to co-
uer and to cloath him, hearbes to his
use, and oile to make him a cheerefull
and glad heart, and ioyfull counte-
nance. Besides all this, of thy meere
goodnesse thou hast giuen him the

beaſtes of the ſielde, the foules of the
aire, and fiſhes of the ſea, to bee his
foode and ſuſtenance. Yea Lord, ſuch
is thy fauour towards man, that all
the reſt of thy creatures thou haſt or=
dained for his uſe and ſeruiſe. Oh
ſweet Lord, ſuch is thy loue towards
man, that thou haſt moſt miraculouſ=
ly prouided for him, and yet not for all
alike, for it hath pleaſed thee to make
ſome rich, and ſome poore, ſome thou
exalteſt, ſome thou keepeſt lowe, ſome
to liue at eaſe, ſome by labour, and yet
none liueth without thy prouidence.
And I amonge the reſt of the pooreſt
creatures, doe acknowledge my ſelfe
greatly bounde vnto thee, for helping
me hitherunto. And as thy ſeely crea=
ture & worke of thine hands, humbly
proſtrate my ſelfe in heart, beſeeching
thee fauourablye to looke downe vpon
my neceſſity, and graunt me whatſo=
euer thou ſeeſt neceſſary for me, euena
competent and neceſſary portion here,
not ouermuch, leaſt I waxe proude &
diſdaine mine inferiours, and if it be
thy will, bouchſafe vnto me not ouer
little, leaſt bzgent neceſſity driue mee
to ouermuch care, and ouermuch care
carry me to vnlawfull meanes, and ſo

run headlong into thy disfauor. But
 fill my basket. and blesse my store (oh
 Lorde) that I may inioy at thy mer=
 cifull hands sufficiency for my selfe, &
 for the relief of such as thou hast com=
 mitted to my gouernement: and for as=
 much (good Lorde) as all mine indu=
 stry, carke, care, and great trauail, can=
 not any thing further mee, relieue, or
 satisfie mee in my necessitie, vnlesse
 thou vouchsafe thereunto good suc=
 cesse, for thy mercies sake, blesse me in
 all my affaires, blesse my fruites in the
 felde, my cattell, and all other thinges
 belonging either to my selfe or any o=
 ther thy seruants, that by the fruites
 thereof I and they may bee relieued.
 Blesse the woorkes of our hands, that
 they may prosper, blesse my senses,
 that they waxe not dull, but bee al=
 waies capable of such thinges as be=
 longe vnto my vocation, that I may
 effectually execute & same, both accor=
 ding to thy lawes, & truth of þ which
 I take in hand, that I deceiue not nei=
 ther by mine ignorance or negligence,
 those that put me in trust, but by the
 truth of my calling I may bee able to
 liue and wade through the hardenesse
 of this worlde, and bee rather helpe=
 some

ſome to the poore than burthenſome to
 the rich . Oh Lord , bring it thus to
 paſſe, for without thy bleſſing and fa-
 therly furtheraunce, I cannot ſuffici-
 ently execute, neither can that proſper
 whereupon the whole ſtate of my li-
 uing and maintenance dependeth .
 Wherefore (good Lord) guide mine
 hands, and bleſſe mine vnderſtanding,
 to the proſperous execution of all
 thinges concerning my vocation, that
 I may get thoſe thinges which may
 be ſufficient for the reliefe and mainte-
 nance of me and mine , to the profit of
 my neighbours, and glory for thy bleſ-
 ſed name. And whatſocuer doth hap-
 pen vnto me, pouerty or riches, make
 me (good Lord) of a patient, contented,
 and thankfull minde, that in aduerſi-
 ty I run not headlōg into ſuch means
 as are vngodly, neither in proſperitie
 waxe the powder, but waite thy good
 pleaſure in them both, with thankful-
 neſſe, and euermore liue in thee, and by
 thee, and in the end raign with thee in
 heauen, where thou ſitteſt as author
 and giuer of all thinges, grant this for
 thy ſon Ieſus Chriſts ſake to whom
 with thee and the holy Ghoſt be all ho-
 nor and praife for euer, Amen.

O Lord increaſe our faith.

A short praier for a
competent
liuing.

O God my God, whose loue is
great, and care of thy creatures
such as thou hast promised neuer to
suffer the least of them that depend on
and seeke their releefe at thy hands to
perish, or to want things necessary for
them. Wherefoze (oh Lord) I thy fil-
ly creature, being of my selfe poore, and
altogether vnable to passe thzough
this woretched and hard world, doe in
all humilitie and obedience, prostrate
my selfe befoze thee in the name of thy
sonne Iesus Chzist, beseeching thee,
that it may please thee to affoarde mee
those thinges that are necessarie for
me, as meate, drinke and other things
as are expedient for the sustentatiō of
my life heere, that ouer much pouerty
opprelle me not, neither that I be dri-
uen to vse meanes contrarpy to thy
lawes, for as thou art of ablenesse
and power, so art thou of wil to helpe
the poore, to relecue the oppres-
sed, to comfort the afflicted, to raise
the lowlye and to ayde the needye.

And

And therefore (ſweete Lord) I hum-
bly craue thy fauorable aide towards
me, that thou wilt vouchſafe to bleſſe
my ſtoze, & replenish my baſket with
thy bleſſinges, that I may bee able to
liue in thy faith, feare, and loue, and
bee out of the debt and daunger of all
men, through Ieſus Chriſt, Amen.

O Lord increaſe our faith.

A praier neceſſary after
the hearing of the word
of God.

Attend vnto the Goſpell bright,
Heare it and reade it, and liue vpright:
It is the light and candle cleere,
That brings vs all to heauen heere.



Conſider when thou
heareſt the worde of
God preached, it doth
but as it were beate
thine eares, and rende-
reth no further bene-
fite, vntill by the working of Gods holy
ſpirit, it be inwardly reuealed vnto thee
and

and setled in thee. For G O D by two
 means speaketh vnto vs, namely, by the
 preacher whom he sendeth to teach vs,
 and by his holy spirit, whereby his do-
 ctrine is so setled in our hearts, that wee
 inwardly inioy the true benefite there-
 of. For without the helpe of the holye
 Ghost, the voice of the preacher vani-
 sheth, and the hearers profite nothing
 at all. Saint Iohn saith, that hee that 1 Ioh. 4.
 knoweth God heareth his word, but he
 that is not of God, heareth it not. Where-
 by the spirit of truth is discerned from
 the spirite of errour. The word of God Heb. 4.
 is liuelie and effectuell, and pierceth
 more than a two edged sword entering
 euen into the diuision of the soule and
 the spirite, &c. Wherefore praie that as
 the Lorde sendeth his messengers to
 shewe his will: so you may both heare
 it, vnderstand it, and purelie liue there-
 after, pray for faith: For without faith Heb 4.
 the hearing of the worde profiteth no-
 thing, but is as seed sowne in dry ground
 that cannot bring foorth fruit. Where-
 fore let vs be as good grounde which is
 watered with the dew of a constant be-
 leefe of that which we heare, that the
 word of God which is now preached a-
 mongest vs, bee not as seede sowne in
 vaine

vain. The Lord make vs al fruit full hearers, dutifull followers, & plentiful bringers foorth of the fruits of his word.

A Praier before a Sermon.

Vouchsafe oh mercifal God, to open the closet of my darke vnderstanding, that thy worde may enter thereinto, and be so receiued of me, as that ignorance, the mother of disobedience beeing thrust out, heauenlye knowledge may enter in, & haue perfect abode in the bowels of mine hart. Giue me grace (oh Lord) that the seed of trueth beeing sowne in mine heart, may take deepe roote, and bring forth to the comfort of my poore soule, fruit an hundred, and a thousand fold: and let thy spirit so rule the lippes of thy thy seruant and minister, as that he vtter nothing but the worde of life with such boldnes, as neither feare or affection stoppe the free passage of the same, that we thy flocke may wait for the same, may more and more desire long to picke vp the croons that fall from thy table: send such, and so many laborers

labozers (oh Lord) into thine harness,
as may be both painefull, faithfull, and
able to gather by litle and litle the dis-
persed sheaves of thy Church, that are
appointed to be receiued into thy cele-
stiall Barne, and banish from this
wholesome worke all such as are not
sent of thee, and come not truely to e-
difie, but rather to reape their owne
gain, making as it were merchandize
of thy word, teaching in steed of truth
the traditions of men. Lord vouchsafe
at this time grace into his lips, that
now is to sound forth, and declare thy
will and grace vnto our heartes that
are present to heare it, that he by tea-
ching truely, and we by following ef-
fectually, may through Christ obtain
at thine hands remission of our offen-
ces past, light in steede of darkenes,
peace for trouble, & heauenly happines
in steed of worldly felicity, that tasting
that sweetnes of celestiall comfort, we
may dispise terrestriall, and after this
life ended, inioy the perfect ioyes of e-
ternall blisse, through Iesus Christ
our sauour and redeemer, Amen.

O Lord increase our faith.

A praier after the worde preached.

The preface of this
praier,



Ow wee haue receiued
the benefite of the
hearing of the word of
God, the fruits where-
of doe tende to the
perfection of a godlie
life, and a godlie life is the way to eter-
nall life in Christ our Lord: Let vs with
all diligence imprint within the closet
of our heartes, the gladsome and most
comfortable tidings which we haue re-
ceiued at the mouth of this messenger
of God, and with a perfect faith lay vpon
the same in our vnderstanding and re-
membrance, least that forgetting the
same, and neglecting the exercise of a
godly life, wee bee taken away as trees
that beare no fruite, and cast into the
fire. Let vs therefore pray that GOD
would vouchsafe to sende his holie
spirit the comforter, which may retaine
the good tidings of the Gospell in our
heartes, whereby wee may appeare

trees bearing good fruites, and so bee
preserved vntill the coming of our
Lord Iesus, who will then receiue vs, &
set vs in the inheritance which he hath
purchased for as many as belecue in his
word.

The Praier.

O Heauenly Father, who hast not
only boughsased to make vs to
thine owne image and likeness, but al-
so to send thy sonne Iesus Christ in-
to this worlde for our saluation, and
hast by him, not only giuen vs know-
ledge of thy diuine will here on earth,
and left it for our learning, but also
freely taken away our sinnes, and set
vs downe the perfitt rule to direct all
our actions and doings by the same,
which yet neuerthelesse continueth
hard and darke, to such as neither by
thy grace haue bene enlightned, nor by
the preaching of such as thou hast sent
bene taught, which also is of none ef-
fect, without thine especial grace wor-
king to the true setting thereof with-
in the bowels of the inner man: for
Lorde although we heare with our
eares, wee cannot conceiue it in our
hearts,

heartes , nor ſhewe it in conuerſation, without the eſpeciall working of thine holy ſpirit within vs, greatlie are wee therefore bound vnto thee, oh Lord, for bouchſaſing vs to liue in this time wherin darkneſſe and ignorance is ſo much defaced , ſuperſtition ſuppreſſed, and thy trueth (the ſworde of life, the ſeede of our ſaluation) ſo bountifullye diſtributed throughout this our Countrie, to our vnſpeakable comfort, and great terror of ſuch as hate thy trueth: Lord, we yeeld thee humble thanks, that it hath pleaſed thee to feede vs at this time with the whoſome bread of life, the heauenly Manna, the ſword of eternall truth, which as wee haue heard with our outward eares, ſo grant vs to be replenished inwardly, and fedde at full, that we may loath and abhorre al things which are not of the true table of our ſaluation, the Goſpel of thy ſonne Ieſus Chriſt.

And forasmuch (oh merciful God) as we may heare and not perceiue, and read and not vnderſtand, without the light of thine holy ſpirit guiding and inſtructing vs, I humbly beſeech thee, to inſpire our heartes with a true vnderſtanding

derstanding of that which this day
 we haue hearde with our outwarde
 eares, pronounced by the messenger
 and preacher of thy worde, and graunt
 that it may so worke to the amende-
 ment of our liues, and the increase of
 faith, feare and loue of thee, that it may
 continually abide with vs, and to our
 comfort, effectually worke in vs vnto
 our liues end, and that we may accept
 the same at the mouth of thy messen-
 ger, as deliuered euen by thine owne
 heauenly voice, as indeed it is, as long
 as it differeth not from thine holy
 word & Gospel, giuing all the praise
 and glory vnto thine owne selfe, for
 he is but a minister to declare thy wil
 vnto vs, who are the ground, and thy
 word the seede, which being sown in
 our heartes by the Minister, may not
 onely take some roote, but grow vp ef-
 fectually, to our comfortable educati-
 on and learning. And giue vs grace
 (oh heauenly God) in this so per-
 nicious a time of sectes, schismes, and
 dangerous cōtrouersies, that we may
 beare constant hearts, carefull and de-
 uout minds to & truth, auoiding (with
 diligence) the perswasions of suche as
 seek to set vp superstition, & maintain
 errors

errors and vntrue doctrine. And as
 the Niniuites at the preaching of Ionas,
 repented their sinne: so giue vs grace
 not onely for a time, but earnestly to
 beswaile our manifold offences, and
 wholly cleaue to fulfil the truth of thy
 lawes, to the saluation of our poore
 soules. Let not sathan, (sweet Lord)
 at any time weast thy trueth sowen
 in our heartes, neither let him nor his
 ministers preuaile, in sowing tares
 cockle, or darnell among the Gospell,
 as they continually seeke and desire to
 mar the haruest of their good fruites
 though they be fewe, by reason of our
 owne corruption which we haue ga-
 thered by the hearing of thy Gospell,
 yet (sweet Lord) conchsafe to increase
 them by vertue of thine holy spirit
 working within vs. And let not our
 desire of seruing thee, be either choked
 or snared with the vnlawfull desires
 of this most wretched world, but that
 wee may rightly and truly discern
 the truth from false doctrine, and may
 vnderstande who are the true mini-
 sters, with earnest attentiuenes vnto
 the utterance of thy wil by them, care-
 fully and warily auoiding the coun-
 terfeite barking of such as speake for
 their

their owne benefit hauing further respect to their owne pleasure, profit, and commodity, than to the edifying of our poore soules, whome thou resemblest to wolues, taking vpon them (vnder the shadow of simplicitie, and fained shewe of innocencie) to guide thy flocke, who, in deede, are most detestable hypocrites and deuourers of thy sheepe, whom I beseech thee to cut off from that godly and diuine function, and office of preaching, that thy truth beeing at all times purely bittered by good and deuout Pastors, wee thy poore flocke may for euermore be truly edified, and continue within the hardles of sincere conuersation and godlie liuing, to the praise of thy holie name, and to the attainment of our heauenly inheritaunce, for thy sonne Iesus Christs sake, Amen.

O Lord increase our faith, and make vs euermore attentive hearers, true conceiuers, and diligent fulfillers of thy will.

A

A short praier after a

Sermon.

O Lord vouchsafe that as of thy goodnesse thou hast through thy son our sauiour, left for our learning and to our vnspeakeable comforte, the word of truth the Gospel of our salvation, which none can learne but by hearing, and none can preach vntill hee bee sent, I humbly beseeche thee therefore to giue me thy grace, that as I haue heard thy worde at this time by thy Minister and messenger: so I and all the hearers may bee able perfectly to retaine the same in our hartes according to thine heavenly wil, vntill our lines ende, Amen.

O Lord increase our faith.

A thankesgiuing to God
for his benefites.

Blesse thou the Lord that giueth blisse
He blesseth him that thankfull is:
But he the thankelesse doth despise,
And listneth not vnto their cries.



Ee thankfull vnto al-
mightie G O D for all
things, in the name of
our Lorde Iesus Christ,
who hath left vs a per-
fect patterne of thank-

fulnes, by his cōtinual lifting vp his eies
vnto heauen, giuing thanks vnto his he-
uently father, for all things, by whose ex-
ample we are taught to giue continuall
thanks, as a testimonie of our good wils,
for his benefits bestowed vpon vs, let vs
pray alwaies, let vs alwaies reioice, and
without ceasing giue thanks, for it is the
wil of God the father, in his sonne Iesus
Christ towards vs. Saint Augustin brief-
lie in this wise exhorteth vs to be thank-
ful, namely, hartily to say, God be than-
ked: which is but short, yet not so short
as sweete (no doubt) in the nostrils of
his heauenly maiestic, and an accepta-
ble sacrifice. Chrysostome also willet
vs to giue thanks vnto the Lord, and to
bless him, yea, although euill chances
happen vnto vs, and then shall those e-
uils bee taken away, and on the con-
trarie (as it must needes followe) hee
saith, that if prosperous things happen
vnto vs, and wee continue vnthankfull,
our prosperitie shall bee turned into
aduersitie.

uerſitie. So pure a balme and ſweete odour is giuing of thankes that the Lord taketh it as a moſt acceptable recompence for all his benefites, which as wee cannot otherwiſe deſerue, let vs continually ſay, the name of God be praiſed, and not with tongue onely, but from the depth of the heart. For it is a te arme ſometimes vſed of the wicked, who haue their reward with hypocrites, but bleſſe the Lord in faith, & thou ſhalt bee bleſſed both in thy going out and comming in, both in thine houſe, and in the field in all things at all times, and in all places. The chiefeſt manner of thanks vnto God, is obedience vnto his wil, & whatſoeuer happeneth vnto vs, to accept it with patience, yeelding our ſelues to the will of him that ſendeth the ſame, for true thankfulneſſe is not in the tongue, but from the heart, which being fraught with vnſained loue to God, rendereth thankes acceptable, though the lippes mooue nothing at all. Yet for the outward teſtimonie of our thankfull mindes, let vs openly giue praiſe vnto him that giueth all good things.

The

Our father which art

The Praier.

O God of vnspeakeable mercie & father of maruelous louing kindnesse, the onely giuer of good and perfect giftes, who art moze readye to giue than wee to aske, hearing befoze we call, and giuing befoze we desire, thinges necessarie for vs. I yeeld thee humble thanks for thy continuall fauour and kindnesse towards vs thy poore creatures, for whose saluation when we were lost, thou wast contented euen of thy meer loue, to send thine onely delight into this woorld, thy son Iesus Christ, taking humaine nature vpon him, and abiding the most bitter pangs of death vpon the crosse, to redeeme vs againe into thy fauour, which by our disobedience was lost, to bring vs from darknesse and the shadow of death (wherunto our blindnes had brought vs) into & light of truth, to restore vs from ignorance & error, to wisdom and knowledge, than the which a moze precious gift could not haue bene bestowed vpon vs poore wretched creatures. what greater comfort? what greater ioye? what greater benefite coulde thy diuinitie
I haue

haue bestowed vpon fillye man, than
 of a cast-away, to make him a saued
 soule, of a lost sonne, the childe of
 G O D , and of a pooze banished
 wretch, an inheritor of the king=
 dome of heauen: Lord such was thine
 vnspeakeable loue, and the benefite
 that the obedience of thy Sonne pur=
 chased for vs, that if it were possible
 for vs to yeelde vnto thee as manie
 thanks and praises as could fill e=
 uen heauen and earth, and did yeelde
 our bodies & soules to bitter torments
 in hel for thy sake, fro which thou hast
 redeemed vs, it wer nothing in recom=
 pence of the least part of this thy loue,
 in giuing this sacrifice thy sonne, in
 whom was thine only and whole de=
 light, to pacifie thine own displeasure
 and to purchase thy fauour and loue a=
 gaine: a thing marueilous, that the of=
 fended should seek the atonment with
 the offendour, after so vnspeakeable a
 meane, & yet requiring nothing at our
 hands but thankfulness and obedient
 hearts. Lord giue vs thankful harts,
 that wee may yeeld thee all possible
 praises. which although I cannot suf=
 ficiently, yet Lord I yeeld thee thanks
 euen from the bottome of mine heart,
 from

from the verie deapth of mine vnder-
standing, who hast deserued far moze
than any man oz Angell can by anie
meanes satisfie not only in giuing thy
sonne for vs, but in leauing vnto vs a
continuall remembraunce of the same
thine vnspeakable loue, thy Gospell.
Whercin consisteth the rule whereby
we are directed, euen thy word, which
(although heauen and earth passe and
perish) yet shall not one iot thereof (as
thou hast promised) diminish oz de-
cay. without the which wee shoulde
haue continued in our accustomed
blindnes and ignorance. These thy be-
nefites are vnspeakeable, yet swæte
Lord, the creating of vs after thy like-
nes, and making vs after thine owne
image deserueth no lesse praise and
thanks, where it lay in thy power to
haue fashioned vs after sundry other
formes, as of wozmes in the earth, fi-
shes in the sea, and beasts of the lande,
most vgly and most straunge, hauing
neither the knowledge of thy will,
sence, oz feeling of thy goodnes (which
is the swætest comfort in the worlde,
yea, without the which, is no true
comfort at all) noz to inioy any qual-
tie eithers of bodie oz minde, which is

any thing at all comfortable to the
giſtes which thou haſt indued man=
kind withall. Moreover (oh Lord) I
thanke thee for all other thine vnſpea=
keable mercies and benefites continu=
ally beſtowed vpon me, as for feeding
cloathing, and protecting me and mine
hitherunto, giuing vs all thinges ne=
ceſſary both for our ſoules and bodies.
Sweet Lord, as I am of my ſelfe no=
thing, neither can doe any thing of my
ſelfe, without thine eſpeciall helpe for
my reliefe and maintenance, vouchſafe
for thy ſonne Jeſus Chriſts ſake that
as of thy free fauour and mercy, thou
haſt vouchſafed vnto vs thy creatures
all theſe and many other vnſpeakable
benefites hitherunto: ſo vouchſafe the
like loue and tender care towardeſ vs
alwaies hereafter, that we may proſ=
per in our vocations, and goe for ward
in the daily ſeruiſe of thee, & through
the merites of thy ſon Jeſus Chriſt,
obtaine pardon for our ſins paſt, and
liue in faith and feare, and loue hereaf=
ter, enioying all thinges requiſite for
our reliefe, for Jeſus Chriſt thy deere
ſonne, Amen.

O Lord increaſe our faith.

A

A short thanksgiuing for the benefits of God.

I Veelde thee all humble and possible
I thanks (oh mercifull God) for that
thou hast not onely heretofore tende=
red the saluation of our poore soules, &
by the death of thine onely sonne re=
deemed vs from death to life: but doe=
est also continue a tender care of vs,
preseruing vs as the apple of thine
eye, from the dangerous assaults of sa=
than, and prouidest for vs all thinges
necessarie, deseruing more thanks and
praises than the tongue of men or An=
gels can declare: accept these my prai=
ses and thanksgiuing (oh Lord) I be=
seech thee, and increase in mee a daily
desire to praise thy goodnesse, acknow=
ledging all and euery good and perfect
gift to come from thee, to whom with
the sonne and holy Ghost, be all honor
and vncessant praise, for euer and e=
nermore, Amen.

○ Lord increase our faith.

A

A deuout Praier, that we
may alwaies haue consideration
that we must die, which, as it is good at
all times, so especially in the com-
mon plague or sicknes.

Remember as thou art a man,
So thou must die, none shun it can:
Nothing more sure, the time vn sure,
Wherefore take heed, liue not secure,



Ylenas the Philoso-
pher, hauing know-
ledge, but by the in-
stinct of nature before
the publishing of the
Gospell, sawe further
into the miserable e-
state of man in those daies, than we en-
deuor to vnderstand, liuing too securely
now in the cleere light of the same, for
his opinion was, that if we consider with
our selues what we are, wherof we are,
& what we shall be, we could not but la-
mēt our miserable estate. Which saying
of his was marueilous then, when men
liued in darkenes, but much more mar-
ueilous,

ueilous that it is no better considered and regarded, now in the time of the light of the truth. For where we should haue great care to liue well, we liue in wicked securitie, and where we shoulde haue greater care to die well, we foolishlie thinke to liue for euer, and so are we oftentimes taken vnawares. But let vs perswade our selues, and not onely perswade, but fully resolute our selues, that we shal die, and let vs indeuour to make a good end, for a good end excuseth a bad life past, and an euill end is a great argument of an euill life, and eternall death.

Forsake sinne, and imbrace death willinglie, so shalt thou seeme happie in this life, & not unhappie at the houre of death. In the morning, thinke not to liue till night, and at night, think not to liue till morning. So shalt thou liue so much the more circumspectlie, and bee alwaies readie to die.

Account thy selfe in this worlde but as a guest that lodgeth for a night, and departeth in the morning, & as a wandering pilgrime of no certaine abode, lift vp thy minde to God, hauing heere no certaine Citie, for if thou liue ten, or an hundred, or a thousande yeeres,

there is no helpe, but the Graue must be thine end. Blessed are they that die in the Lord. Wherefore prepare thy selfe to die, not in thine owne wisdom, for that will deceiue thee: but in the wisdom of God, that thy hope may be sure, his ioyes thine, and his goodnesse thine inheritance.

The Praier.

O God the only giuer of life, and the maintainer & preseruer thereof, and the life after death, grant mee continuall due consideration, that as this body of mine is builded vpon an earthly foundation, and framed of the substance of dust and claye, which is not dureable, the glozy wherof vanissheth like the flowre of the feldes which is soone cut downe and withered. The bodie is the mansion, or rather the prison of the soule, and the same so fraile, weake and feeble, subiect to so manie infirmities, diseases, griefes, and maladies, yea, to so many causes that procure the dissolution of bodye and soule, that death oftentimes happeneth when wee thinke least thereon, it commeth suddenlye as the lightning

lightning, and taketh vs vnawares.
 Wherefore graunt oh God of my life,
 that I may haue such continuall care,
 foresight, and diligent respect vnto the
 direction of my doings, cogitations &
 wordes, as I load not my poore soule
 so much with the burthen of sencelesse
 securitie, Sinne, and iniquitie, that the
 bodie beeing sodainly intangled with
 the snare of death, it bee carried where
 there is no rest, no ioy, no comforte, or
 consolation, but continuall mourning.
 Weeping, and anguish of minde, as the
 glutton spoken of in thine holy Gos-
 pell, who going on blindly, loosely and
 carelesslie, without regarde either of
 thee, or remembraunce of his ende, in
 most detestable couetousnes, & al kind
 of wickednesse, was sodainely taken
 from his mucke and wealth, which he
 had wrongfully gotten, and miserably
 hoarded by (yet denying poore Lazarus
 the crooms that fell, and were taken
 from his table) was carried by the de-
 uill and his Angels into euerlasting
 and most painefull tormentes, where
 was weeping and gnashing of teeth.

Oh my sweete Lorde, let not mine
 heart be blinded with the baile of va-
 nitie, nor noursed in the delightes of

this worlde, ſo intangled in the net of concupiſcence, nor clad in the ſweetes of wilfull forgetfulnes of mine eſtate, that I be taken as the rich man, who deuising within himſelfe to enlarge & barnes, wherein he might conuey his graine ſo much increaſing, who ſtanding in his euill conceit of couetouſnes, thinking himſelfe moſt ſecure, was taken vnawares from his abundance, and left his riches he knew not to whom. (Oh moſt gracious & louing God) an vnhappy end, where in ſteed of heauenly contemplations and godly cogitations (which thou requireſt at all times of ſuch as are thine, but eſpecially at the houre of death) there appeared a moſt horrible intent of couetouſnes, which thou vtterly abhorreſt. a manifeſt token, good Lord, of forgetfulnes of his end, and an argument that he was the childe of Sathan: but thou ſhewelt mercie to as many as conuert and turne to thee.

Oh my moſt louing father. lighten mine eyes, that I ſleep not in ſinne, nor ſwander in darkeneſſe, according to the will of the fleſh, that I fall not vnawares into the dungeon of deſtruction, death & hell, but make me alwayes

rea

ready and willing to come vnto thee,
euen with desire, when it pleaseth thee
to call me by laying thy hand by anye
plague or sicknes vpon me, let me not
drawe, as it were backward, when
thou inuitest me to the sweet banquet
of thine heavenly kingdom, as by thy
woorde and Gospell preached and re-
ueiled vnto vs, which is an especiall
calling vs, or when I feele my selfe
distempered, griued, or vexed with a-
nye kinde of sicknesse, plague, or dis-
ease, which is another of thy callings,
an especiall warning that we must
die, or when by course of time in ex-
treame age, wee may imagine our end
to be neere: but (Lorde) when I am
at my dailie busines and labour, when
I eate or drinke, when I am in my
best temperature and health, in my
chiefest yeares at all times, and in all
places, giue me grace to thinke that
death standeth at mine elbow, alwaies
ready to strike me, that I sleep not in
sinne and security, til the time sodain-
ly come of my departure, and so be ta-
ken vnprovidid, & perish without re-
pentāce. Oh Lord, who can perswade
himselfe to liue long, & see many daies
especially in dangerous and conta-
gious

gious times of ſickneſſe, ſeeing ſo manie examples daily to put vs in mind of death, for in the moſt temperate time of health, ſome at their mothers pappes, by humane iudgement likelie to liue long, ſodainelye giue by the gholt, ſome in their youth, ſome in middle peeres, yea, and when graueſt experience aboundeth, are ſodainlye called away, and are no moze ſeene. Al which notwithstanding (oh Lord) ſuch is the blindnes of our nature, that we thinke this world a continual being for vs, and couet, euen with greedines, to ſee many dayes, where we heape ſin vpon ſin, to the ouerburdening of our poore ſoules, ſeldom or not at all thinking to die. But graunt my moſt ſwæte Lord, that as I deſire to liue, ſo I may haue a greater deſire to liue well, that I make an happye end abandoning all feare of death, that the cogitation therof may dwell in peace within the manſion of mine hart, and when it ſhal approach neere vnto me, I ſlie not from it, but may go forth with ioy to meet the ſame: conſidering that it is a meane to ende my cares, and to begin my ioyes: it is the finiſhing of ſorrow, and enterance into bliſſe, which

made

made thy seruant Paul to say, That he desired to bee deliuered from the burthen of this life, and to bee with thee, where is nothing but toyes vnspokeable. And contrary here on earth, nothing but care and wo: which moued thy seruant Iob to call this life a warfare, and this worlde, a wilderness, where is nothing but conflictes between the flesh & the spirite, daily increase of sinne, and continuall care of vanities. Oh God giue vs carefull harts to loue thee while we liue here, giue vs continuall feare, vnfaigned zeale, perfect faith, and godly care to doe good to all men, and earnest desire to come vnto thee, who art the end of al trouble & labour, and the beginning of ease, the end of strife, and the beginning of peace, the end of al misery, and the beginning of all blisse, the ende of death, and the beginning of life, where vnto sweete Lord, graunt that with vnfaigned desire, we may faithfully endeavour our selues to come, where thy sonne is gone befoze, to direct vs the waye, and where thou sittest to iudge according to euery mans deserts, making all those that thou findest with the lampe of true faith, burning in
their

their heartes, partakers of the everla-
 sting ioyes thereof . In number of
 whome, Oh sweet Lorde, accept mee
 here, and cleanse me from all my sins,
 that I may appeare among them in
 the world to come, through the same
 Iesus Christ our Lorde , in whose
 name I commende my selfe into thy
 handes, to liue for euer in thee sweete
 God, Amen.

O Lord increase our faith.

A short praier, to bee mindfull and readie to dye.

Oh God, in whose hands consisteth
 the life of all mankind, for thy son
 Iesus Christs sake, vouchsafe to giue
 me grace, to set before mine eies, (as a
 most certain marke, wherto this frail
 body of mine must tend it selfe) the
 image of that which is to the faithfull
 the end of paine, and the beginning of
 pleasure, the end of misery and begin-
 ning of blisse, but to the secure & care-
 lesse, the end of their pleasures, and be-
 ginning of eternal paines, and vouch-
 safe (good Lorde) earnest desire of ser-
 uing

uing thee, & leading my life according
vnto thy will, that whensoever it
pleaseth thee to call mee, I bee not
through feare stricken with doubt of
condemnation, but euen at my last
gaspe through vnfained faith in Je-
sus Christ, may take and haue tast of
eternall saluation, that death bee not
terrible vnto mee, but rather when it
commeth, I may with ioy receiue the
same, in the name of Iesus Christe,
mine only sauiour & redeemer, Amen.

O Lord increase our faith.

A short praier for all men, at all times
necessarie.

Pray thou in faith for each degree,
As God by Iames commandeth thee:
So shalt thou prosper in thy waies,
And liue forth many and happy daies.



He Letanie is a praier
for the estate of al men
in generall, and set out
for the vse of the whole
congregation, as it
were with one mouth
and one voyce to bee pronounced to-
gether, begging at the handes of God,

not

Iam. 5.

not only pardon for our manifold ſins, but alſo crauing thinges neceſſarie, as wel for them that are abſent as preſent, yea, for all men, a thing moſt commendable and godlie, & as S. Iames willeth vs to pray one for another, that we may bee hearde of God, for the praier of the righteous auaieth much. Loue thy neighbour as thy ſelfe, ſaith S. Paul, and pray inſtantly for all men. We ſee then that it is not inough for vs, neither are wee diſcharged, praying onely for our ſelues, but we muſt pray for al men. And becauſe the zealous may (without the ſo often repetition of theſe words, Good Lorde deliuer vs, &c. And, wee beſeeche thee, &c.) priuately vtter his godly deſire of the proſperitie of his Chriſtian bretheren, without anſwering himſelfe in thoſe reſpectes, I haue thought it not amiſſe, to contriue it into this praier following, the which I pray the Reader willingly to accept, and to vſe it faithfullie and often, as time and occaſion ſhall ſerue.

The

The Praier.

O almightie God, the Father of
all that beleue in thee, haue mer-
cie vpon vs, who most miserably haue
offended thee. Remember not our of-
fences, nor punish vs according to the
multitude of our sinnes. Pardon vs,
and spare vs good Lord, whom thou
hast redeemed with the blood of thy
sonne: direct all our cogitations, and
actions, that we giue none occasion of
thyne anger towardes vs for euer:
mercifully saue and defend vs from
sinne and mischiefe, from the craftes
and assaultes of sathan, from thy dis-
pleasure & eternall damnation. Good
Lord for thy mercies sake deliuer vs,
from darknes of misbelæfe, from hau-
stinesse of minde, from malice, enuie,
hatred and double dealing, from e-
uill motions of our corrupt flesh, and
from all worldly vanities. Saue vs
from plague and pestilence, from ex-
treame hunger and famine, from so-
daine death, from heresie and false doc-
trine, and grant vs alwaies will and
ablenesse, to fulfill all thy most godly
commandements with a cleane and
pure heart.

We

Represent with vs (good Lord) in
 al our troubles, vexation of mind, & at
 the houre of our departure hence. And
 for thy mere mercies sake be thou fa-
 uorable vnto vs, in the day when we
 must giue account of our life past, that
 we be not rewarded according to our
 deserts, but by the merits of thy sonne
 Iesus Christ, may intoy eternall sal-
 uation. Oh most mercifull and ever
 liuing God, I most miserable & most
 wretched sinner, here humbly prostra-
 ting my selfe before thee, beseeche thee
 to listen to my petitions, graunt vnto
 thine vniuersall Church, godlie and
 deuout Preachers of thy worde and
 Gospell, that it may daily increase
 in vertuous and godly gouernement,
 growing and proceeding from faith to
 faith, truely knowing thee, and vnfa-
 nedly seruing thee. Graunt vnto thy
 seruant Elizabeth our queen, true vnder-
 standing of thy will, and vnto her
 counsaile, knowledge and wisdom,
 that vnder her, for her, and in thy
 name, they may establish godly laws,
 statutes and ordinances, for our good
 and Godlye Gouernement, and vnto
 all thy people grace, continually to
 fulfill the same. Be thou (good Lord)

her defendour in all assaults of her enemies, and so rule her heart in thy faith feare, and loue, that shee may alwaies seeke to aduance thine honour and glozie, deface superstition, error and false religion, and euer bee able to banquish and ouercome such as rise up against her, or seeke the contrarie. Lighten the hearts of all Bishoppes, Ministers & Pastors of thy Church, with right vnderstanding and sincere knowledge of thy word, that they may not onelie in speech and Doctrine, but also by their conuersation and life, soundly & sincerely vtter the same, and cause the same to be taught and published to the true edification of thy people. Oh Lord, let not such as are put in authoritie to see the due execution of thy lawes, be slow, negligent, or ignorant therein, but indued with grace, wisdom, & vnderstanding, & boldnes, may execute iustice, and maintain thy truth, without affection, fauour, or respect of persons: bouchsafe to indue vs all with continuall vnfeined good will one towards another, & we may liue all & daies of our life in vnitie. peace, & Godlie agreement, pleasing thee by liuing according to & rule of thy blessed commande=

commandements. Grant vs (oh Lord)
 feruent desire to be where thy wordes
 Gospel is preached and taught, and
 indue vs with thy grace, to heare and
 beare away, and not onely to heare
 beare away, but to expresse the same in
 our life & conuersation, that the trueth
 of thy gospel, which is the fruit of thy
 holie spirite may daily increase in vs,
 and call home all wandering soules,
 which are carried into blindness by the
 subtilty and procurementes of sathan,
 and his wicked ministers, following
 strange Gods, and worshipping that
 that cannot auaille in their distresse.
 giue them (oh Lord) repenting hartes,
 conuerting the soule. Shew them thy
 true light, that they seeing it (though
 a far off) may by little and little attaine
 vnto the perfect enioying of the same.
 Strengthen all them that haue taken
 hold of thee by true faith and pure re-
 ligion, that they fall not from thee
 by any deceivable shewe of any coun-
 terfaite sect: comforte those that are
 weake, & lift vp those that are downe,
 that they by thee, and thou by them,
 maiest beat downe, & keepe sathan be-
 der our feet. Touchsafe (good Lord) to
 giue succour, helpe, and comfort to all
 such

ch as are in any kinde of affliction,
 anger, necessitie, or tribulation. Pre=
 rue and keepe safe all such as labour
 & trauaile by sea or lande, for the be=
 fite of our common weale. Streng=
 en all women with childe, and sende
 em good deliuerance: comforte all
 em that are sicke, and giue them ei=
 er patience to beare it, or mitigate
 eir grieve: giue health and nourish=
 ent to all yong children, and graunt
 em grace to goe forward in nurture
 and knowledge of thy will. Lord wee
 seeche thee to shew compassion vpon
 such as suffer imprisonment, and
 geue them deliuerance at thy good
 pleasure. Provide (good Lord) for such
 orphane children as are fatherlesse or
 motherlesse, consider the cause of all wi=
 doers, and bee helpfull to them in
 their distresses. Lord haue mercie vpon
 all men, forgive our enemies, and
 such as persecute vs. and if it please
 thee, turn their hearts. fructifie those
 thinges on earth which thou hast ap=
 pointed for our vse, and so increase the
 same, that wee may inioy the fruites
 thereof with sufficiencie for our ne=
 cessities in time conuenient. And
 pouerlysafe to giue vs grace to fal down
 vpon

vpon the knees of our hartes, with
 vnfeined repentance of our finnes, that
 we may obtain at thy mercifull hand
 pardon for our offences, negligences,
 and ignorances, and boughſafe to in-
 due vs with thine holy ſpirite, that
 we may goe forward in daily amend-
 ment of our liues, and gouerne the
 ſame according to thy will, vnto our
 liues end, Amen.

Oh ſonne of almightie God, we beſeech
 thee to heare vs.

Oh Lambe of God, that takeſt away the
 ſins of the world, graunt vs thy peace
 and haue mercie vpon vs.

O Lord increaſe our faith.

A Praier for the true obseruation of the Commandements of the Lord.

Pray that thou maist fulfill the will,
Of him whose hand defends thee still:
And these precepts forget thou not,
Which Moses for thy safetie wrot.

Blessed is the man (as saith Dauid) that delighteth in the lawe of the Lorde, and mediteth therein daye and night, he shalbe blessed in his goodes, in all that hee taketh in hand, at his going out and his comming in, and in all things. But contrariwise, he that declineth frō his commandements & neglecteth them, shall be accursed in all his waies, and nothing shall prosper with him, although for a time it flourish in shew, the end of the same will be euil. And therefore Dauid in his praier) considering his owne infirmitye) besought the Lorde to instruct him in his commandements, saying: Make me oh God, to vnderstand thy lawes, & I will meditate vpon all thy wondrous workes, yea,
his

his delight was in the commandements of God. And Salomon ſaith : That hee that turneth away his eares from hearing the lawe, his praier ſhalbe abhominable . For it is the loue of God, that we ſhould keepe his commaundements. Pray therefore that God will ſtirre vppe in you an vnfaigned zeale in all your doings and enterpriſes, to obſerue the law of the Lord : which none without the eſpeciall helpe of the ſpirit of God can doe: praie therefore for the aide of the holy Ghoſt, to doo the will of God. But wee may not thinke that wee can perfourme the lawe of God ſo ſoundly, as nothing ſhalbe found amiſſe in our doings, though we be neuer ſo precise, for then we deceiue our ſelues, for wee are all ſinners, and therefore what we want in performance of the wil of God, Chriſt is readie with his merits to anſwere for vs, yet may we not bee therefore diſſolute and reſchleſſe, but ſtudious in the commaundements of God: and for that to performe them to the vttermoſt wee bee vnlike, wee muſt craue Gods aſſiſtance to do it, as farre forth as poſſible we may.

The Praier .

Oh almighty Iehouah, God of hea-
 uen and earth, who hast promised
 thy selfe euen from the beginning to
 bee our Lord and our God, our shield
 and our fortreffe, our buckler and de-
 fence, our castle and refuge: who hast
 brought vs with a mighty and strong
 hand, with an out stretched arme, out
 of the land wherin we were strangers,
 wherin we liued in bondage, vnder &
 yoke and tyranny of Antichrist and sa-
 than, into the land that floweth with
 the milke and honye of true religion,
 wherewith thou feedest the soules of
 thy faithfull ones, to their vnspeake-
 able comfort: Graunt that as through
 thy meere mercy & loue thou vouch-
 safedst to bring vs into this world, &
 to frame vs to thine owne image and
 likenes, so we may account thee as our
 only God, worshipping none other be-
 sides thee, making to our selues none
 image of any likenes, either of things
 aboue, or things beneath, nor bowe or
 seeke helpe at the handes of any (as a
 God) beside thee, who as by thy migh-
 tie power thou broughtest the Chil-
 dren of Israell out of Ægypt, by the
 handes of Moses & Aaron, where they
 were in bondage, where they were

I

conti=

continuallye oppreſſed with ſundrye
 kindes of vexations both of body and
 minde: So thou haſt vouchſafed to
 bring vs & to deliuer vs from a grea-
 ter bondage, ſeruitude, and ſlaue-ry, e-
 uen from the power of ſathan, vnder
 whoſe tyrannye wee reſted, and nowe
 eſcaped, not by any other pollicie,
 ſtrength, or power, but by the bloud-
 ſhedding of thine onely ſonne Jeſus
 Chriſt, who tooke vpon him the death
 of the Crolle for our ſakes, to bring vs
 from darkneſſe wherin wee walked ac-
 cording to the wil of the fleſh, vnto the
 true knowledge of thee againe, and to
 redeeme vs out of the bondage of ſin
 into the lande of righteouſneſſe, from
 blind ignorance, to the bright ſhining
 day ſtarre of thy heavenly will, who
 art not onely a moſt louing and gentle
 father, but alſo a moſt ſharpe puniſher
 and reuenger, who art not onely deſer-
 uous & we ſhould come vnto thee, but
 art alſo moſt iealous ouer vs, leaſt we
 ſhould ſeeke or follow any other god
 beſides thee, yea, in all our afflictions
 and troubles, thou wilt that we ſeeke
 onely vnto thee, and being releued, to
 attribute the onely meane thereof
 to thy ſelf, wherby thou haſt promiſed

regard to the auoiding of all wanton pastimes, foolish and vncomely exercises, and vnlawfull practises, whereby oftentimes, the affection being moued to impatience, powzeth forth choller to the dishonoring of thee. Let our conuersation be altogether modest, mortifying our own desires, wholly applieng our selues, not only on the saboth day, but al the week, yea, al our whole life, to the seruice of thee, to the honouring & glorifying of thy name, to the benefit of our souls, profit of our neighbours, & due reuerence to our parents, whom thou hast commaunded vs to honour, loue, and obey as the instrumentes of our beginning, thou being the workeman. Grant Lord, that we truly & vnfainedly reuerence them, as thou wilt lest we should, that we may long continue vpon the earth, not in the number of careles & disobedient childzen, in whom resteth no thankfulness for so great benefits had and receiued at the hand of their parents, from whom & hast said thou wilt withhold thy blessings, and altogether depriue them of their liberty and lining. But graunt that we may so order our selues by thy grace, both to them and to other our

many good giftes, and length of daies
here according to thy will.

Let it likewise please thee oh Lord,
for to confirme thy blessings in & vpon
vs, as that it may goe well with vs
all the daies of our liues. Take from
vs sweet Lord, all desire of reuenge, al
rancour, malice, and hatred, lest the di-
uell (who readily stands to picke vs
forward to a desperate mind) procure
vs to slay the innocent. We beseech thee
Lord, let not at any time such euill i-
maginations enter into any part of
our hearts, lest we (giuing our selues
ouer therunto) loose the raines of our
naturall disposition, which is so incli-
ned to wrath, that vnlesse the strength
thereof bee subdued, or the venemous
string thereof pluckt out, by vertue of
thine holy spirit, it prouoke vs to wait
opportunity to wreake our malice with
violence, vpon such as by small occasi-
ons haue offended vs, yea, and by little
and little breake out into the flame of
deadly hatred, and to seek so to destroy
the innocent.

Oh Lord forbid it, and keep vs from
the most pernicious sinne of adultery,
which being so odious in thy sight, &
caused it to fall in one day for the same
thine

three & twenty thousand . But indue
vs with thine holy spirit, that we may
keepe our bodies cleane and vndefiled
members of thee, beeing indued with
perfect charity, may abandon al occasi-
ons that may procure vs to offend thee,
retaining a godly behauiour, which &
so directly louest, & expell euill concu-
piscence which thou so much abhorrest.

O mercifull God, vouchsafe to keep
vs from taking any thing, by indirect
meanes frō any man, whom we ought
to loue as our selues. The desire wher
of, good Lord, proceedeth often by scar-
city and want, by pouerty and neede,
which indeed thou art able & willing
to releue without any such vnlawful
meanes. And therefore I beseech thee
to grant vs a sufficient and necessarie
portion, or els constancy and vnfained
hope in thee, to be releued in thy good
time, and vtterly to detest the horrible
sinne of stealing, for thou hast promi-
sed, neither to faile vs, nor forsake vs,
calling faithfully vpon thee, in time of
our necessitie. And as we ought, to be-
ware of taking any thing from others
by stealth : so likewise vouchsafe vs
grace, when any occasion serueth, or
matter forceth, to beare witnesse of the

matter forceth, to beare witnesse of the
 truth, in anye controuersie betweene
 brethren, grant vs heedfull mindes, to
 depose & testifie that which is trueth,
 according to our knowledge, without
 respect either of the ability, frendship,
 or fauor of the one, or the enuy, malice,
 or pouerty of the other. And grant y
 we raise no false accusation or slander
 vpon any man, considering that y same
 fault whereof we wrongfully accuse
 another shall bee imputed great vnto
 our selues, but that we may keepe our
 mouths fro speaking any thing hurt-
 full vnto others, and shew our selues
 helpfull both in word and deed. And
 like good men, muse & meditate before
 hand what we ought to speak, not let-
 ting the bridle of our lips loose, to ba-
 ble out that which first commeth into
 our mindes, and that we may content
 our selues with our estates, whatsoe-
 uer thou sendest, without any vngode-
 ly desire of anye thing that belongeth
 vnto our neighbors. And graunt vs
 thine especial grace, euermore truly to
 obserue, and faithfully to fulfil all thy
 most godly com mandments. In the
 name & for the sake of thy son Iesus
 Christ, in whose name, as well for
 grace

grace to keepe thy lawes, as also for all necessities for body and soule, I heartily pray thee by that praier which he hath set down vnto vs in these words: Our Father which art in heauen, hal- lowed be thy name, thy kingdom come, thy will be done in earth as it is in hea- uen. Giue vs this day our daily bread, & forgiue vs our trespasses as wee forgiue them that trespasse against vs, and leade vs not into temptation, but deliuer vs from euill, Amen.

O Lord increase our faith.

A short praier to fulfill the Commandements.

FOrasmuch oh God of all wisdom & mercie, as thou for our direction & godly liuing, hast by the hand of thy Prophet set downe & prescribed vnto vs godly institutions for vs to folow, promising to blesse them that keepe the same, and to punish the breakers thereof, I most humblie pray thee to vouchsafe vs not onely diligent care & daily indeuour, but especiall grace to fulfill all thy lawes, according to thy blessed will in all things, through Je-

I s

sus

Jeſus Chriſt, Amen.

O Lord increaſe our faith.

A praier for the true ordering of worldly riches, verie neceſſarie for ſuch as God hath indued with the wealth of this world.

Euen as thy wealth increaſeth, ſo Pray that them well thou maiſt beſtow: For they that haue their wealth at will, Are plagued worſt (vſing it ill.)



VR Lord and ſauour Jeſus Chriſte the fountaine of all libertie giueth an hundreth folde in this life, and life euerlaſting in the world to come, to all ſuch as for his ſake ſhall forſake all worldly goods vnſainedly, to follow him: commanding vs to be ready to giue, and glad to diſtribute to the neceſſitie of others, and that not vaine-gloriouſſie. For hee ſaith in the ſeuenth
of

of Mathew: that the left hand shoulde not know what the right hande giueth, But giue and it shall be giuen thee, and minifter vnto the holye ones of God, and it shall bee rewarded thee. Breake thy bread vnto the hungrie, giue drinke vnto the thirstie, &c. And take heede that when thou giuest, let it bee for Gods sake, who hath giuen thee store, to the end that thou shouldest extende thy liberalitie to the releefe of the necessitie of his Saintes, neither grudginglie nor by compulsion, nor for praise or vainglorie, but with modestie and zeale, concealing thy good deedes, and thy heauenlye father shall reward thee openlie. Couet not to be rich, least thou fall into temptations, and into manie foolish and noisome lusts, which drowne men in perdition and destruction: for the desire of monie is the roote of all euill, and causeth men to fall from faith, to pearce themselues with many sorrowes. Therefore while wee haue time, let vs doe good vnto all men, and chieflie to those that are of the household of faith: be doers of the worde, and not hearers onely, deceiuing your selues. Trust not in vncertaine riches, but in the liuing God, whose handes

preserue

preserue the poore as well as the rich, not respecting the person of the one, more than of the other : hee regardeth and carefully prouideth for the needie, and those that are in necessitie, that trust faithfully in him, and sendeth the rich man emptie away at the last. Therefore to do good and to distribute forget not, for with such sacrifice God is pleased.

The Praier.

O bountifull God, & most mercifull father, I thanke thee, for that although I came into this world naked, bringing with me not so much as one rag to couer this sillie and weake body of mine, wanting sustenance and food, without the which (sweet Lord) life cannot indure, I haue receiued the same at thy merciful hād, & that most largely, the one to couer and keepe my naked members frō shame, from parching heat in the summer, & extreame colde in the winter, and the other to feede and nourish mee, insomuch as I haue by neither of these extremities fainted or decayed to this day. I haue not continued in nakednes, wherin I was borne, but in warme & necessary

clothing, not in hunger, but in fulnes,
not in scarcitie, but in abundance, and
sufficiencie of all things, not in want,
but in wealth, not in labor, but at ease,
not among the lowest, but with the
highest, which blessings of thine, oh
Lorde, I confesse were not gotten by
mine own industrie & paines, not by
mine own pollicie or wisdom, nor be-
stowed on me for mine own sake or de-
serts, who am borne in sinne, but were
sent from thee, as thine own free ble-
ssings far passing the capacitie of man,
by wisdom to comprehend, by labor to
get or by pollicie to purchase, but only
by thy blessed prouidence, setting thy
helping hand vnto the godly industry
of such, as by their vocation & iust tra-
uaile shall indue or to gather the same,
which is thine onely & bountifull gift,
as also where thou givest and blessest
the children with ¶ inheritance of their
parents, is thine vnspeakable blessing.
And therefore grant sweet Lorde, that
as thou hast freely bestowed these thy
gifts vpon me without any deserts of
mine, so graunt that I may duly con-
sider the mutability, the slippery hold
and vncostancie thereof, & with such
feare and reuerence vse them, as the
feare

feare of alteration do not load and en-
 comber my mind with ſuch vngodlye
 cares, as diuine worldlings ſeldome to
 reſt without ſome doubt & perturba-
 tion of mind, breeding within them di-
 uers great inconueniences, as haui-
 nes of mind, contemning others of in-
 feriour conditions, with a grudging
 diſdain of them, in reſpect of theſelues
 puffing by their harts with arrogan-
 cie, hainglozy, exceſſe, gluttony, and fi-
 nally leading them to al kind of vices,
 making them euen to forget theſelues
 and thee, being lead by the indirect
 rule of their own proper nature, which
 is altogether contrarie to thy will.
 But ſo much as theſe our worldly
 riches doo tend either to the winning
 or looſing of thy fauour and loue, and
 thy loue is the end of our happineſſe,
 graunt vnto me and all men thy graci-
 and aſſiſtance, in beſtowing, ordering,
 and occupieng theſe terrestrial things
 that neither the loue of worldly com-
 mendation or praiſe of men make mee
 prodigal in ſpending them, nor & feare
 of conetouſnes draw me to hoord & lay
 them vp, to canker and ruſt, and that
 where it may be taken wth theeues, but
 as I haue plentiful, ſo I may be libe-

rall, distributing according to the por-
 tion thereof, vnto the necessitie of o-
 thers, as the cause of their neede, and
 mine abilitie shall require. And as it
 pleaseth thee to increase our store, so
 make vs more and more thankful, and
 more readie to giue, enduing vs with
 the more humilitie, gentlenes, and pit-
 tie, stretching forth our hands with a
 glad heart, to help the helpelesse, to feed
 the hungry, to cloath the naked, to co-
 fort & comfortles, that these thy boun-
 tifull gifts be not bestowed vpon vs in
 vaine. That we be not in case like the
 rich man, spoken of in thine holy Gos-
 pell, turning our eies from & begging
 cries of poore Lazarus, but may wil-
 lingly impart such things, both of our
 table & store, as it pleaseth thee to be-
 stow on vs, vnto the necessitie of the
 poore: and take from vs all hardnesse of
 heart, and extreame dealing towardes
 such, as by any light offence haue dis-
 pleased vs: Considering that we are
 of our selues, as the lowest, meekest, &
 weakest, & not to disdain & simplest,
 & waies weighing our beginning, our
 present estate, how it may please thee
 to alter it, and what may befall vn-
 to vs before, or in the end, as also to be-
 minde

mindefull of such as are of a lower estate & calling, yea, of the worst & poorest, & to do for them the best we may, and as occasion shall require, without ouercharging any that for their reliefe seeke any thing at our handes, & in the end we may be founde good & faithfull stewardest of that talent which thou hast put vs in trust withall here.

Oh Lord, make me willing to forgive them that offend me, acknowledging my selfe a thousand waies more offencible vnto thy Maiesty. Pardon me oh God of thy mercie, and giue me grace to amend mine euil and corrupt life, & let me not by mispending & abusing thy gifts here, make forfeiture of so precious a dwelling place, as thou through the bloodshedding of thy son Iesus Christe, hast boughsed to all such as shew themselves faithfull stewards of thy talents here. Make mee to consider (good Lord) the vanities of this wretched world, and giue me thy grace daily to contemplate, & in faith to beholde the fairenes, beauty, & certainty of thine heauenly kingdome, that I may daily grow in hatred and contempt of this vale of miserie, & the vaine pleasures thereof, and be ready

at thy fatherly call, to come vnto thee,
willingly bearing the burthen, which
this world continually chargeth mee
withall.

Oh almighty & mercifull God, gi-
uer of all good things, and the taker of
them away again at thy good pleasure,
make me in prosperity alwaies thank-
full: and if thou visite me with pouer-
tie, indue me with perfect patience, &
the delight of the one, lul me not asleep
in þe cradle of securitie, nor the heau-
nes & grieve of the other, waken me
with the dangerous darts of dispaire.
Strengthen me good Lord, for thy son
Jesus Chzistes sake, and helpe me in
this my great account which I haue
to yeeld at thy last and snall audite, &
which I am to make before thee, the
high steward of my soule, when and
where there shall bee nothing left vn-
charged, but shall be forced to account
reccits & actions, which I litle think
on now, & proued euen then to be par-
cell of that whereof thou madest mee
steward here.

Grant therfore gracious Lord, that
I may not bestowe my talent, only to
mine owne vse and behoofe, but to the
furtherance & help of them that stande
in

in need thereof. That in the end thou maiest with this comfortable saying receiue me: Oh thou faithfull seruant, seeing thou hast bin faithfull ouer a litle, I wil make thee steward ouer a great deale: euen partaker of that place which thy sonne hath purchased. In hope whereof, I doe wholly yeeld and comend my selfe & al that I haue vnto thy hands, praieng thee to direct me by thy grace & wisdom, to the bestowing it according to thy will, in the name of thy son Iesus Christ. to whom with thee and the holy Ghost, be continual laud & praise, for euer & euer. Amen.

O Lord increase our faith.

A shorte praier to vse wealth as we ought.

O God almightie, the giuer of all good things, the only stay of mankinde, their guide and comfort, giue grace vnto me thy seruāt, that as thou hast blessed my store, and increased my welth, in so much as I haue not only that which may suffice mine own necessarie want, but haue also sufficient to releue others in neede. *Dzine from*
mind

mine heart, all naturall desire of more,
 and giue me a will to distribute, and
 according to the aboundaunce of my
 wealth, to feede the hungry, to cloath
 the naked, and to doe all thinges else
 which thou requirdest of them on whō
 thou bestowest thy blessing, to the fur-
 tance of godlines, and not to liue to
 my selfe, and for my selfe onely, but to
 the helpe of all that want my furthe-
 rance, that laying by a good foundati-
 on in the ende, I may leaue the world
 willingly, and purchase through Je-
 sus Christ thy kingdome eternallie,
 which for his sake graunt vs sweete
 God, Amen.

O Lord increase our faith.

A praier to bee saide of a woman with child.

As Eue thy grandame causd thy thrall,
 Pray to the Lord, ease it he shall:
 For as by Eue thy thraldome came,
 Christ Iesus since did ease the same.

Pray



Ray that God may mitigate the pains of your trauaile, which by reason of the transgression of your Grandmother Eue, God hath pronounced to bee great, saying vnto you all. In sorrow you shall bring forth your children. And you daily see, that the extremity therof doth often end the daies of many, who before the houre of their trauaile were healthful & strong, wherefore I thinke it a part of great wisdom to prepare and addresse your selues against that houre, as against the time of death, for without the mercifull helpe and fauour of almighty God, you cannot escape death. But God is both mighty and mercifull, hee can and will deliuer you luckily if you serue him truly. Wherefore I wish that as many are in that case, doe betake them humbly on their knees vnto Gods will, in hearty praier for his aide, without whose outstretched arme, no womans helpe can be auailable in that behalf: pray therefore, pray, that God of his tender mercy will vouchsafe you an houre, wherein you may bee happily deliuered, and bee made ioyfull mothers. God is the best midwife



Inasmuch as it hath
 pleased Almighty
 G O D of his great
 goodnesse , to giue
 thee good deliue-
 rance, and to rid thee
 from the great paines
 and perill , wherewith thou wert euen
 nowe afflicted , Fall downe , humble
 and prostrate thy selfe in heart, with
 the rest that are present, giuing no lesse
 vnfained thanks vnto his omnipotent
 maiestie , for his holie helpe in sauing
 thee , then thou diddest or oughtest to
 pray for his aide happilie to deliuer
 thee: and let not the ioy or glad tidings
 of a sonne or a daughter borne into the
 worlde , or the departure of them , so
 much possesse thine heart with ioy or
 heauinesse , but that it may bee alwaies
 readie to giue praise to God for thy safe
 deliuerie . Learne of Hannah , who bee-
 ing deliuered of a sonne , gaue hear-
 tie thanks to God. And thinke not that
 (the extreame plunges of the verie
 byrth beeing past) thou art presentlie
 acquitted of all daungers , for the weak-
 nesse , frailtie and rawenesse of your
 health , is manie daies after great. And
 therefore whatsoeuer thou bee (ten-
 K dring

dring thine own safety, praise God continually, praying for strength, and hee will giue it thee, for vnthankfulnes is a meane to purchase (in steede of Gods fauour) his indignation, to punish thee anewe, praise the Lord with thanks, it is a sacrifice acceptable vnto him. And thinke not thy selfe discharged of great cause to thanke him, by whose meanes thou hast thus prosperously conceiued and happily beene deliuered.

The Praier.

O almightie and mercifull God, the only aid, stay and comfort of all those that trust in thee, the principall helpe of them that feare thee, we giue thee most humble, hearty and vnfeigned thanks, for that thou hast vouchsafed to deliuer this woman thy seruant from the great pains & trauail of child-birth, which are so great, so greenous and so dangerous, that euen by thine owne words they are said to be most grienous: Insomuch (Sweete Lord) as whensoever thou settest forth in thine holy scripture any great paine

or danger, thou resemblest it alwaies
to a womans paine in trauaile.

Therefore we confesse and acknow=
ledge, that we in the behalfe of this our
Sister, are so much the more bounde
vnto thee, so far extending thy furthe=
rance and helpe to hir deliuerie from
such extremity and anguish, wee fall
downe euen vpon the knees of our
hearts, with vnfained thanks for this
most mercifull woork of thine, humbly
beseeching thee (most louing and mer=
cifull G D D) as thou knowest that
although shee be deliuered of this hea=
uie burden, yet great paines and dan=
ger continue, which without thy most
sweete mitigation thereof, will driue
her to further griefe and sorrowe, euen
to death. Wee humbly beseeche thee
therefore, to consider of her estate, and
of thy goodnes bouchsafe to mitigate
and assuage the same, that shee may be
able to beare it with perfect patience
and continuall thanks for the happie
deliuerance.

(a) Omit the rest if
the child be depar=
ted, saying the Lords
praier, and the rest
at the end thereof.

(a) And for as=
much (sweete
Lorde) as the
tenderesse and
miserie of man=
kinde

kinde is such, that they cannot of long time after their birth, attaine to any mean to help themselves, but wanting the diligent aide and attendance of the mother & nurse, they soone perish. We beseech thee to strengthen this litle infant and tender babe now we come into this vale of miserie, and if it bee thy good pleasure, to vouchsafe it life and longer abiding here, graunt it ablenes and strength, to receiue such foode and nourishment, as thy prouidence hath assigned, for such litle infants & sucklings: and so increase within the paps of the mother or nurse such nurriture, as may bee sufficient for the maintenance of the life & health thereof, working with such effect within the bowels of the tender infant, as it may thereby growe more & more, to the estate of man, according to thy good pleasure, & strengthen both the mother & the infant, that they may both grow to such perfect health and ablenes, as the one may giue, the other take, sufficient sustenance for the preservation of life, and increase of strength, through thy mighty power and working.

For which (sweet Lord) and for all things else necessarie, for them and for

al other in their like case, we pray vnto thee, as thy sonne Iesus Christ hath taught vs, saying.: Our father which art in heauen, hallowed bee thy name, thy kingdome come, thy will be done in earth as it is in heauen, Giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespass against vs, and lead vs not into temptation, but deliuer vs from euil, Amen. Oh Lord receiue this woman thy seruauant, and euermore mightily defend her. Oh Lord blesse this little babe, and receiue it into the number of thy children. Oh Lorde guide it euermore to the full obtaining of thy fauour and mercie, and to the perfect fulfilling of thy will, all his daies, Amen. To thee be all praise for euermore, Amen.

O Lord increase our faith.

A praier for wisedome.

As wordly wisedome, seeketh nought:
(In tyme of neede) auailing ought.
So heauenlie wisedome worketh still
The things that please gods heauely wil.



Wisdome (as saith S. Augustine) is the knowledge howe to choose those thinges that are good, & to auoid those thinges that are euill.

And Aristotle defineth it to bee a vertue of the minde whereby those graces are obtained, which tende to the felicitie of this life and the life to come. Thomas Aquinas saith, that wisdom is the mean whereby wee are reconciled vnto God. And S. Ierome saith in his 71. Chapter, that euery man is a beast by his owne knowledg: But the wisdom that is from aboue is pure, peaceable, gentle, easie to bee intreated, full of mercie and good fruites, without iudging and dissimulation. It is a lewell vnspcakable: more precious then gold: a more excellent thing then it no man can attaine vnto. For what more excellent thing can wee craue at the handes of God, then that, whereby wee may doe that onely which is good, and such as tende to eternall felicitie, and which reconcile vs to God our maker, through Christ our redeemer and Sauour, the beginning whereof, is the feare of the Lorde, whose loue towards vs is so great, that hee willeth
him

him that wanteth it to aske it at his handes, and he will giue the same most abundantly, (asking it in faith) as hee gaue vnto Salomon so plentifully and in such sort, as they came from the fardest partes of the world to heare the same, and because that God will be knowne to be the author of it, he often withholdeth it from the wise & mightie of the world, and giueth the same to the simple and poore in the sight of men. Let vs pray therefore that wee may obtaine it, it is better then golde or precious stones, and more sweeter then honie or the honie combe, without which mans wisdom is foolishnes, his abundance scarsenes, his strength weakenes, his glorie shalbe turned into shame.

The Praier.

O almightie and euertuing God, whose gift it is that babes, sucklings and men of base degree, haue the knowledge and vnderstanding of thy will, and men of profound learning, deepe studie, and worldly experience often want the same. It is thou which expellest darkenesse and giuest light,

Which takeſt away ignorance, & plant-
eſt knowledge & wiſedome, Denying
the ſame to none that vnſainedly aſke
it at thy hands, without the which no-
thing cā be obtained which good is, no-
thing auoided which is euill, nothing
cōtinue ſafe, be it neuer ſo durable, nor
any enterpriſe, either rightly begun, or
happily ended. And that did Salomon
verie well conſider (hauiſg promiſe at
thine hands, that whatſoeuer he aſked
he ſhould obtaine) and therefore aboue
all thinges, aboue wealth or riches,
worldly praiſe, renown or glory, beau-
ty or ſtrength, yea, aboue poſſeſſions or
kingdomes he only requested wiſdom,
which thou ſo abundantly beſtowedſt
on him, that they repaired & came from
far to heare the ſame, which is none o-
ther thing (ſweet Lord) but the know-
ledge of thy diuine will and heauenly
miſteries: it is the knowledge howe to
chooſe the good and auoide the euill, it
proceedeth onely from thee, and with
thee it hath beene from the beginning.
Touchſafe to ſend it downe from hea-
nen, where it attendeth about thy ſeat
& replenish mine hart with the know-
ledge thereof. Giue me a new heart, &
a right ſpirit, for mans vnderſtanding
faileth

faileth in many thinges, but thy wise=
dome instructeth the simple, and ma=
keth the tongues of infants eloquent,
directing the steps of the blinde, and
reforming the pathes of the simple.
Wherfoze oh Lord I most humbly be=
seech thee, to establish the same in my
spirite, and write thy lawes in mine
heart, that I walke not in the way of
erroz, but may abstain from sin, cleave
vnto righteousness, and walk in inno=
cencie all the daies of my life. Oh
sweete Lord graunt me this thine es=
pecial gift of heauenly wisdom, that
I may perfectly knowe what thy di=
uine will and pleasure is, that I may
alwaies direct my waies by the rule
thereof, louing thee in all thinges, and
aboue all thinges, continuing most
thankfull for all thy fatherly benefits,
bestowed and conferred vpon me. And
that prosperitie ouercome me not, nor
in aduersitie I bee foolishly moued to
seeke remedy or reliefe else-where, but
at thine hands only, who art my God
and my Saniour, and who hast pro=
mised to giue wisdom to all them
that faithfully aske it.

Oh Lord heare my praier, and let
my crie come vnto thee. Giue me per=
fect

fect wisdome, whereby I may truely
discerne the difference betweene thy
heauenly reuelations (which is wis-
dome from aboue) and vaine cogitati-
ons of worldly wits, considering that
the one in all thinges as well in ad-
uersitie as prosperitie, in sickness as in
health, in anguish of minde, trouble or
griefe of bodie as in wished estate and
pleasure, continueth most constant,
stable, patient and firm, with due con-
sideration, that it cannot bee but good,
whatsoeuer thou sufferest to light vpon
vs: Forasmuch as contrariwise
(sweete Lord) the other seeketh with
more diligence to auoide afflictions,
troubles and worldly calamities: the
crosse (sweet Lord) which thou laiest
vpon thy children, then wisely to a-
uoid thy heauie displeasure, and that
by worldly deuised meanes, as by ri-
ches, friendship, pollicie and strength,
with this deceivable and fond conceit,
that Fortune where she fauours there
is plenty & peace, but where she frowns
there is continuall want and trouble.

But (my most sweet Lord and hea-
uenly comforter) graunt that it may
be far from my heart to thinke, that a-
ny thing cometh to passe otherwise

thy

then by thine almightie prouidence,
 who willest nothing, nor doest any
 thing but what is most expedient and
 necessarie for the vse of the bodie and
 soules of thy seruants, which wee can
 not rightly conceiue, without this es=
 peciall gift of thine, wherewith for thy
 sonne Iesus Christs sake, endue vs,
 that we be not led by fond conceite, or
 deceiue our selues with worldly expe=
 rience, but gouerning our liues accor=
 ding vnto thy will, measuring all our
 actions, wordes and thoughts by the
 right rule of knowledg, and weighing
 them in the ballaunce of perfect wis=
 donie, in the ende wee may be found in
 the number of those discrete Virgins,
 who had their lamps continually rea=
 dy, and not in the number of those that
 were taken vnprouided, that the com=
 ming of thy Sonne Iesus Christ, bee
 not terrible vnto vs, as to the loyter=
 ing Seruant, for want either of the
 light of a pure life, or gaires by our ta=
 lentes, but most acceptable and ioy=
 full, hauing the lampe of loue, and the
 candle of a true faith continually bur=
 ning within the secreete Closet of our
 hearts.

That in the ende we may haue free
 entrance

entrance with thine elect , into that most glorious kingdome which thy son Iesus Christ hath purchased by his blood for all beleeuers, Amen.

O Lord increase our faith.

A short praier for wisedome.

AS long as we beare about vs this fraile body, imprisoning the soule. I confesse O Lorde, that our natures seeke by all meanes that which is contrary to the spirite , accounting that wisedome which is meere foolishnesse. Wherefore (good Lorde) vouchsafe to send down that wisedome which waiteth about thy throne , and plant the same in our hearts, that measuring all our dooings and deuises by the rule thereof, we may alwaies do and intend that which liketh thee, and shunne the contrarie , in all thinges through Iesus Christ our onely sauiour and redeemer, Amen.

O Lord increase our faith.

A most comfortable
praier for such as are in
any kind of trouble, distres,
or tribulation.

Though thraldome thou do here abide,
Be patient, God will soone prouide,
To ease thee or to end thy daies:
Beare thou his crosse & giue him praise.



Like as the fornace trieth
and seasoneth the Pot-
ters vessell, & as the fire
purifieth the siluer from
the drosse: So doth ad-
uersity season and puri-
fie the hearts of Christians, from the
drosse of security. For by crosses and ma-
ny troubles commeth patience, and by
patience hope, through triall, and there-
fore shoulde wee thinke it an exceeding
joy, when troubles assault and penurie
pricketh vs, according to the will of
God, whereby we are stirred vp to com-
mit our soules to Gods protection and
will, by well dooing, manfully bearing
all afflictions, all extremities of this
worlde, and keepe (as it were) secrete
the

the sorrowes which calamitie bringeth vnto vs, and that with patience, whereby we shal appeare happy men, and receiue a crowne of life, which God our faithfull Creator, hath promised to all those that beare his crosse with patience: for God who is faithfull, shall not suffer vs to be tempted aboue our strength, but in the midst of our temptations, shall make a way, whereby we shall be able to beare whatsoeuer hee layeth vpon vs. And thinke not that want of reliefe in paueritie, lacke of comfort in sicknesse, vexation of enemies, slanders, misreports, contentments, or any other kinde of trouble, either of bodie or minde, happeneth vnto thee by fortune, as it is (among such as haue not the feeling of the truth) commonly termed. But by the providence of God, and that for thy good, with wisdom thou weigh the same with patience, accepting it, as a fatherly loving correction, putting thee in minde of thine offences, and incertaintie of worldly vanities: and be not dismayed but turne from thy wicked waies, clearing and referring thee by hearty prayer vnto God (whose will it is for thee better profite, that such things should light vpon thee) without irksome taking

it, or with greater desire to die, than had S. Paule, when he praied to be losed and to be with Christ. Although many in such extremities couet to bee out of the world, and desperately run into manie euils: but stand thou fast, stand faithfully, and take patiently all crosses, all afflictions, all temptations and calamities heere, beeing a readie way to patience, and pray for the aide of almightie God, whose hande is alwaies readie to helpe such as are afflicted for his sake: he will not suffer any greater affliction to fall vpon vs than hee thinketh fit for our comfort. For wee must consider that by manie tribulations wee must enter into the kingdome of heauen. And therefore let vs call vpon God in the day of trouble, and hee will deliuer vs. The Lorde heareth the cries of the righteous, and deliuereth them out of all their troubles. And although we crie, and bee not heard (I meane) presently relieued, let vs not take it heauily, it is for the best, wherefore let vs accept it willingly, and make of necessitie a vertue, which is to take patiently that which of our selues we cannot auoide,

The

The Praier.

MY God, my God, vouchſafe to
 turn thy louing & fauorable coun-
 tenance towarde me thy poore creature
 whome for my ſins thou haſt brought
 low & caſt into contempt of the world,
 and my enemies laugh & reioyce there-
 at, inſomuch as I am become like an
 Owle in the deſert; that the birdes of
 the aire gaze and wonder at, my eſtate
 is altered, my ſtoze is turned into ſcar-
 ſitie, & my wealth into want, my plen-
 tie into pouertie, and ioy into ſorrow
 and ſadneſſe. Oh ſweet Lord, my pro-
 ſperitie is turned into aduerſitie, my
 friends haue forſaken me: and where
 they haue often promiſed to helpe me,
 they doe onely not perſorme the ſame,
 but they diſdaine my companie, they
 loath and abhorre my preſence: I am
 bitterly reſuſed of all mine acquaint-
 tance, & they that were beſore my fa-
 miliars, are now my deadly foes: who
 ſhake their heads at me crying out and
 ſaying. There, there, ſo woulde we
 haue it, now God hath forſaken him:
 ſuch like grieuous tormentes am I
 forced to beare at the handes of ſuch as
 would gladly eate mee vp, But thou

Sweet

ſweete Lord ſeeſt howe I am clapt bp
in cares, howe I am inuironed with a
thouſand cauſes that procure intolle-
rable grieſe, both in bodie and minde,
hauing no refuge, no place of defence,
no mean to helpe my ſelfe, being ſo be-
wzapped in calamitie, that I cannot
enioy any perfect libertie either of bo-
die or minde. But moſt ſweete Lord,
moſt louing and moſt fauourable, moſt
able and moſt readie to helpe ſuch as
come to thee loden with diſtreſſe: loe
heere I lie at the gate of thy mercie,
knocking for eaſe, humbly crauing thy
aſſiſtance, who haſt willed ſuch as are
heauie loaden, to come vnto thee. I
come, I come ſweet Lord, as one bur-
dened with grieſe, wanting comfort, &
lacking reliefe: receiue me & helpe mee,
ſhewe thy louing countenance, and ex-
tend the help of thine holy arme, and I
ſhall be ſafe: mercifully heare me after
thy wonted goodnes, conſider my di-
ſtreſſes, weigh mine afflictions, looke vp-
on my troubles and ſend me aide, af-
ford me reliefe, and grant me thy com-
fort: So ſhall my ſorrow be turned a-
gaine into ioy, my pouertie ſhall be re-
lieued with ſufficiencie, & all ſhall goe
well with me. For (ſweete Lord) al-
though

though when I consider mine estate,
 when I view my present miserie and
 feele my want, I be stricken with great
 sorow in mind, and vexed with intolerable
 greefe: yet when I consider the
 cause of my troubles, with due consideration
 of thine intent therein, I can
 not but comfortably resolve my selfe
 For then doth inward comfort allwaies
 the extremitie of my greefe and sorow
 remembryng that thou hast saide, that
 whom thou louest, thou punishest, but
 for a time for his triall: wherby being
 armed with patience thou wilt come
 againe and visit him in loue and comfort
 him. And this my distress I accept of the
 (sweete Lord) as a sweete medicine for
 my securitie, wherein I haue liued
 verlong a careless wretch: but now
 feele that I went astray in my prosperi-
 ritie, and thou hast called mee home
 this aduersitie. wherefore I cannot
 but giue thee thanks (sweete Lord) for
 this thy fatherly correction, in altering
 mine estate, for better triall of my pa-
 tience, that by patience I may take
 hold of hope, & so by hope of thy good-
 nes, louing kindnes, and fatherly pro-
 mises (which deceiuest no man that
 vnfaignedly dependeth on thee) I may

rate, enjoy a most comfortable renewing of
 and my happie estate againe, at thy good
 great pleasure. I cast all my burden vpon
 into thee, as thou wilt all those that are
 r the heauie laden to doe. Refresh mee most
 onduing and mercifull God, refresh mee
 I can with the timely showres of thy fauor
 selfe and loue, that the ioy & gladnes of my
 wages hart may grow vp, & choke the weeds
 of sorrow and anguish of minde. Oh
 , that thy surpassing comforter, leaue me not
 t, but be the substitute of thy defence & patronage,
 being touchsafe euermore to be preserued with
 comfort in all my troubles, in my distresse
 comfort and want, that I faint not, but may
 receive rather reioice therein, knowing that a
 ne crown of life is laid vp in store for as
 many as beare the yoke with patience
 we willist me (sweet Lord) in all these vex=
 ations & temptations of mine, that I
 may patiently looke for thy good deli=
 uerance, which although it come not
 as I wish, yet that (staying thy let=
 ture) in thy good time, I may be satis=
 fied of my godly desire, which thou
 hast promised neuer to defraud vs of,
 nor suffer vs to depart emptie away.
 There was neuer any confounded
 that trusted in thee, nor anie forsaken
 that called on thine holy name. Thou
 raisest

raiſeſt the ſimple out of the mire and
 duſt : thou putteſt downe the mightie
 from their high ſeat, & exalteſt ſuch as
 are meeke and of a lowly mind. Make
 me therfore meeke & humble, patient,
 contented, to accept what thou vouchſa-
 feſt to lay vpon me for my tſpal. For
 this I know and acknowledge (ſweet
 Lord) that although I bee poore, thou
 giueſt riches, although I bee weake
 thou makeſt ſtrong, although I be
 blind and ſee not the ſucceſſe of thy lo-
 uing kindnes, thou canſt open the eyes
 of my vnderſtanding, by the experience
 of thy readines to relieue mee, in this
 my diſtreſſe and miſerie.

Oh Lord mine aide is of thee, my
 comfort in thee, and all my ioy com-
 meth from thee. Grant therfore (ſweet
 Lord) that I think not the cōtinuance
 of this my harde eſtate to bee long,
 burdensom vnto me, but may willing-
 ly accept the ſame as moſt ſweet light
 and wholeſome for mee, and of a ſhort
 time, alwaies referring it to thy good
 pleaſure, whether thou wilt raiſe me
 vp or keep me low, whether thou wilt
 leaue me in this diſtreſſe or relieue me
 with the moſt comfortable deſce of thy
 bleſſings. Thou knoweſt what is moſt
 neceſſary

necessarie and expedient for mee: And
 therefore do with me what thou wilt,
 send me helpe when thou wilt, and as
 thou wilt. Loe here I lie at the gate
 of thy goodnes and mercie, still looking
 for thy stretched out arme, to remooue
 that, which not of malice, but of loue
 thou hast laide vpon me. Lord for thy
 mercies sake, giue me not ouer, leaue
 me not altogether helpelesse, take not
 thy fauor vtterly from me. But as thou
 hast fatherly corrected mee, so vouch-
 safe louingly to embrace mee againe,
 sweet God, for thy son Iesus Christs
 sake, Amen.

O Lord increase our faith.

A short praier to be often said
 in trouble.

When thou wilt Oh Lord, re-
 moue this heauy burden from
 me, renue my comfort, and driue asway
 the cares of mine heart, by the hand of
 thy louing kindnesse, whome by my
 sin I haue offended: come againe vnto
 me, O Lord, in loue, and shew me thy
 louing countenance, take asway these
 miseries which I haue deserued, and
 as in loue thou punishest, to the end I
 should

should conuert from sin : So Lord
being sorie for my sinnes, hartily pray
thee to giue mee grace and comfort as
gaine, through the same thy loue, for
Iesus Christs sake. Amen.

O Lord increase my faith.

A praier to bee defended from enemies.

If thou take God to be thy stay,
Thy foes shall not thy soule dismay.
But if elsewhere thou looke for aide:
The simplest will make thee dismaide.



If it bee possible (as
much as in thee lyeth)
haue peace with all
men. And offend none
but if it fall out that the
worlde hate thee with
out cause, take it not grieuously; but
thou haue deserued it, be sory and seek
vnitie and concord quickly, lest sodain
ly thy aduersaries entrappe thee in thy

waies, and so discredite thee. The most
just men haue beene wrongfully accu-
sed, and haue (guiltlesse) beene condem-
ned, in many and sundrie thinges, as
Christ himselte, the patterne of all in-
tegritie, the sauour of the worlde was
accused of dronkenesse, of woorking
by the power of diuels, and such like: yet
praised he for his enemies. So likewise
pray for thine enemies, and do for them
what lyeth in thee, as to feede them
when they bee hungrie, giuing them
drinke when they bee thirstie, cloathing
them and harbouring them. Blesse them
that curse you, doe good to them that
hate you, and pray for them that hurt
you, so shall you haue recompence at
the handes of God. And in any wise
seeke not to reuenge, for it is the office
of God. Serue him, and he will blesse
thee and will lay his curse vpon thine e-
nemies, and will saue thee out of their
hands. Saul could not hurt Dauid, in re-
spect that Dauid put his trust in God,
though hee were his mortall enemy.
Let no choice not at thine enemies fall, nei-
ther bee thou glad when hee decayeth.
But pray for his amendment. And
God as hee hath promised will bee thy
rock, thy deliuerer, thy shield and horne
of

of thy saluation, and thy refuge from their crueltie. For in fearing him, thine enemies shall feare thee. Fiue shal chase an hundred, and an hundred shall put ten thousand to flight: for the Lord hath respect to them that loue him and keep his couenant, hee will arise and scatter their enemies, yea, as the smoke vanisheth, so shall hee driue them away, and as waxe melteth at the fire, so will hee make thine enemies to perish at his presence, trust in him faithfully, and feare not the force, the tyrannie, the malice, the enuie, the sinister practises and malicious pollicies of any man. Put thy trust in the Lord, and verily he shall defend thee.

The Praier.

Keepe me, O God, from the hands of such as go about to do me hurt, and vnderstandedly wait to take away my life, for many there bee that hate me, seeke my shame, my destruction and overthrow, insomuch as without thy assistance, thy protection & aide, I shall not escape their handes, I shall not avoid their tyrannie, they will obtaine their desires, and accomplish their

uises, to mine vtter vndowing, Lorde
 they are many moze then I can num=
 ber, that seek to do me euil, yea, & some
 of them my neighbors & familiars, and
 such as I nothing suspected: and not
 the least of them but is of power & a=
 blenes to destroy me, yea as it were to
 eat me vp, vnlesse thou take part with
 mee against their furie: but if thou bee
 on my side I care not who is against
 mee: then shall I not feare what man
 can doo vnto me. Why should I there=
 fore feare such as now go about to hurt
 me, that indeuour to discredit me, and
 to ouerthrowe my goings. They shall
 not preuaile, they shall not haue their
 desires accomplisshed which they intend
 against me. Oh Lord be on my side, &
 then will I not say in mine hart, they
 are so many and so mighty, that I can
 not resist them: so furious, that I can
 not escape them: so politique, & I can
 not preuent them. My trust is in thee,
 and vnto thee I fly in all their assaults,
 who art a Castle & fortresse so strong,
 that there is none be he neuer so victo=
 rious, that can preuaile against & least
 that trusteth in thee and resteth vnder
 the shadow of thy winges. Wherefore
 Lord for thy son Iesus Christes sake
 I receiue

receiue me, who come vnto thee as the
strength of my being, humbly beseeching
thee to looke vpon my cause, to consider
my troubles, & to weigh the sorowes
of my heart, lift vp thy self against the
furiousnes of mine enemies, driue
backe and confound mine aduersaries
thine owne selfe, fight thou against
them that fight against mee. Turne
their deuises and wicked imaginati-
ons from me, either to their amend-
ment or to their owne hindrance: let
the weapōs which they lift vp to hurt
me withall, rather pearce themselves,
and the malicious words which they
utter to my reproch and discredite, re-
bound to their owne shame: let such as
seek to persecute me without a cause
be discomfited and driuen backward:
giue me patience to beare their cruel-
ties, considering that there was neuer
any. (no not the most righteous) but
haue been subiect to the euill deuises,
slandorous words, & wicked practises
of the wicked, whose tongues were
full of guile, and the poison of Aspes
vnder their lips, who were not asha-
med to speake most opprobriously of
thine own self, sweet Iesus who wast
boide of all offence, yet as we they thee
and

and thine Apostles. Wherefore I who
am a wretched sinner one of no repu=
tation, cannot but take these extreame
dealings of mine enemies with the
greater patience, with greater humili=
ty & more hearty thanks, for accepting
me as worthy to bee of the number of
such as the wicked doe hate & grudge
at. But most sweete Lord, vouchsafe
þ as thou suffrest for a time, such rai=
lings, backbitings, menacing wordes,
euil opinions & misconceits, so farre to
preuaile against me, for the better inu=
ring my fraile nature to beare greater
burdens: So vouchsafe of thy mercie,
to prelerue mee from all such enuious
hearts and malicious tongues, and
defende me from all bloodthirsty men,
and from the handes of such as goe a=
bout to hurt me: that although the ar=
rowes of their wrath sight on euery
side of me, I may not be dismaide, but
so much the more encouraged to beare
it by thine owne example: that in the
ende in steed of them it may please thee
to choolse out and appoint as fit fami=
liars for me, such as may be faithfull,
godly, vertuous, religious, louing, and
friendly, that both in a godly feare of
the one, and zealous loue of the other,

I may beare my ſelf, by thine example and grace, ſo byright in al my doings, as mine aduerſaries take none advantage againſt me: but ſeeing the ſinceritie of my life, and ſoundnes of my conuerſation, they may bee altogether aſhamed ſo much as to mutter any thing againſt me, much leſſe deuise any thing to hurt mee withall, or to ouerthrow my goings: & that the godly and ſuch as are of the houſholde of faith may be glad & reioyce at my conſtancie, lone my companie, deſire my conference, frequent my familiarity, & lean faithfully vnto me & I vnfaignedly vnto them, that the vngodly & ſuch as hate the righteous, may be aſhamed of their euill dealings againſt me.

O Lord ſtrengthen my faith, and arme me with continuall hope in thee, whereby I may be able to withſtand al the cruelties of mine aduerſaries, in ſuch ſort as they may knowe it to bee thy ſelf, who fighteſt for me & deſedeſt my cauſe againſt their furie. Behold, (O Lord) my truſt is in thee, thy rod comfort me, and thy ſtaffe ſtay me by, that I fal not into their hãds by truſt in mine owne ſtrength, which is as a broken reede: in mine owne pollicie or wiſdome,

wisdom, which is foolishnesse before
 thee, or in the help or friendship of mā,
 which is vaine and fallible. But leade
 thou mee, and guide mee in all my doo-
 ings, cogitations and wordes, least I
 erring from thy commandements, in-
 clining my heart to vanities and vice,
 mine enemies take iust occasion to say,
 Ah, ha, we faſwe it with our cies, and
 bying vp an euill report of me, and that
 deſeruedly. Oh Lorde guide me in all
 truth, eſtabliſh in my heart true deſire
 and ableneſſe to walke vprihtly in all
 my waies, in humbleneſſe of minde, not
 in pride, leſt they ſay he is ſo haughty he
 knoweth not himſelfe. Preſerue mee
 from drunkenneſſe, leſt they ſay, he is
 now out of the way of diſcretion, he is
 beſide himſelf, we haue now fit oppor-
 tunity to worke our wils on him, and
 ſo ſet on & hurt me. Touchſafe to keep
 me from ſo dangerous deſire of fleſhly
 luſt, from haunting ſo places ſuſpected
 or polluted with vncleannes, leſt they
 (taking iuſt occaſion by my lewde be-
 haviour) ſpeak that which indeed may
 rebound to my ſhame & deſerued infa-
 my. Finally Oh Lord keepe me from
 all euill, that although by reaſon of my
 corruption, I be naturally inclined to

wantonnesse and excesse) thou wilt
 giue me sobrietie, lowlines, loue (euen
 to my enemies (chastitie, wisdom, &
 discreete vnderstanding, both of their
 wiles and mine owne weakenes, that
 through thy grace I may frame my
 dooings, according to thy heauenly
 will in all thinges, leading the whole
 course of my life in sinceritie and god-
 ly behauiour, magnifying thy holie
 name, who so regardest the prosperi-
 tie of thy seruant, that thou sufferest
 him not to fall into the handes of such
 as woulde eate me vp. And let not
 the aduersaries of thy truth, O Lord
 vnjustly reioyce ouer me tauntingly
 and contemptuously mocking mee as
 they are wont, vnlesse thou thinkest
 conuenient for mee. I am in their
 handes, and doe confesse it to bee great
 and good reason, that thou shouldst de-
 with mee what seemeth best to thy fa-
 therly will: accounting this thy trial
 of my patience, to proceede euen of thy
 meere loue: And therefore if thou wilt
 that they set vpon me or follow me,
 kill me, to persecute me, to laugh at
 scoone at mee, to frame opprobrious
 speeches and deuises against mee,
 thy will bee done: yet vouchsafe

continu

continue my defence, my strong Castle, and as it were the pillar of a clovde standing betweene me & them, as thou stoodest in the wilderness betwene the tents of the Egyptians, and the Tentes of the Childzen of Israell, that the Egyptians coulde not preuaile against them, but were ouerthrowen in their owne imaginations. Lorde, if thou wilt thou canst turn their harts, thou canst mollifie the hardnes thereof, thou canst turne their hatred into loue, and their malice into good will: thou canst giue them in steed of harts to woork wickednes, mercifull & godly mindes. I refer it to thine heauenly prouidence, and wholly commit my self into thy handes, humbly praying thee for thy Sonne Iesus Christes sake, to deale with me and them according to thy mercie & louing kindnes, and not after our deserts: be thou mercifull vnto me, and euermore mightily defend me vnto my liues end, conducting me bp rightly in al my waies, for Iesus Christes sake, Amen.

O Lord increase our faith.

And euermore mightily defend vs:

A short Praier for defense against enemies.

Lord I am a Unfull creature, and
haue deserued thine indignation a-
gainst me, yea I confesse that I haue
deserued manie and great punish-
ments, yet Lord for thy mercies sake,
turne thee vnto mee, and haue mercie
vpon me, let not mine enemies preuaile
in their mischienous deuises against
mee. I am in thy hande, and they are
with in the compasse of thy power, stay
their furie, let them not take effect in
their deuises against mee, but for thy
sonne Iesus sake, stand betweene me
and put them back, as I haue offend-
ed thee by naturall blindness, so by
the wooorking of thine holy spirite I
shall rise to thee, and liue in thee againe
through Iesus Christe our Lord,
which vouchsafe to graunt, that they
may onely not preuaile, but bee asha-
med and flie, sweet God, Amen.

O Lord increase our faith.

A praier when a man taketh a iourney.

Before thou take thy iourney pray:
That God by Christ will guide thy way.



Enasomuch, as the earth is replenished with many perils and sodaine daungers, whether wee ride or goe, whether we woorke or bee idle, wee haue great cause to take diligent regarde, that when wee take a iourney, to desire instantlie the almightie God to conduct vs, as he vouchsafed to conduct Tobie by the hande of his Angell Raphaell, in his iourney to Rages, defending him from manie daungers, and especially from the fishe, which was like to haue deuoured him. To whose protection and defence if wee commit our waies, and repose vnfainedly our defence in his fatherly care, hee shall likewise sende his Angels to take suche charge of vs, that no kinde of daungers shall preuaile against vs, especially if wee faithfully pray his aide, behauing our selues godlie and vertuouslie, nor

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proue.

prouoking his anger, by enterprising that which is either vncomely or vnlawful, but to be dooing good as S. Paul, who behauing himself godly in all iournies, faithfully and often professed that the right hand of the Lord mightily defended him, The like care hath he surely of all such as trust in him, & direct their waies according to his will.

The Praier.

A mighty God, and most merciful father, who guidest & defendest all those that in thy name walke and trauail in this world, vouchsafe to stretch forth thine hand ouer mee, thy poore creature, leade me and conduct me in this my iourney, which vrgent occasion forceth: & vouchsafe, that considering the pathes, yea, euery corner of this wretched vale of miserie, are replenished with innumerable perils & dangers both of bodie and soule, wherinto without thine assistance protection & aide, without the helpe of thy mighty hand & outstretched arme, we cannot but fall and perish, walking and swaying in the troublesome & dangerous coastes of the earth, where robbers,

theeues

theeves and euill affected persons, in
great number secretly lurke, violent-
ly to take not onely our proper sub-
stance & goods, which by the great la-
bor & sweat of our bodies we haue got-
ten, or otherwise by thy prouidence are
giuen vs, but our liues also if they be
not p̄cuented, and we by thy good and
fatherly prouidence defended. I hum-
bly beseech thee, O God almightie, if
any such lie in wait in my way at this
time. graunt me foʒeknowledg therof,
that of thy meere mercie I may hap-
pily auoid their pretended euill, either
by betaking me another way, or being
defended vnder the shadowe of thy
winges, may so encounter with them,
that by the force of thy right hande I
may ouercom them, being of mine owne
selfe of no force: neither lieth it in the
strength of our owne hāds to put back
or ouercome such as in this wicked in-
tent arise v̄p against vs. It is not the
sword, the speare, nor strength of the
horse, but thine owne power that ouer-
commeth foʒ vs & saueeth vs. Touch-
safe therfoʒe O Lord thy holy Angell
to goe with mee, let him goe befoʒe
mee, to direct mee, to saue mee, p̄cuen-
ting me from al dangers, as he did thy
seruant

ſeruaunt Toby, going into a ſtraunge
countrey. Conduct me ſafely (ſweete
God) in the name of thy ſonne Jeſus
Chriſt, that my buſines may take good
ſucceſſe, and I may make a ſafe and
prosperous returne, without hurt ei-
ther by the mercieſſe and great wa-
ters, by wild beaſts of the ſielde, or by
any other caſual mean. Saue me from
the ſtroke of thunder, from lightning
and tempeſt: preſerue and keepe me, as
the apple of thine eye, vnder the ſha-
dow of thy wings, from the waies of
the wicked, that accompliſhing the end
of my iourney, I may effectually fi-
niſh, and with happie ſucceſſe end my
buſines, and by thine omnipotent con-
duction prosperouſly returne againe
according to thy will, without hurt of
bodie or ſoule, for Jeſus Chriſt thy
deare ſons ſake. Amen.

O Lord increaſe our faith

A thanksgiuing after returne.

At thy returne giue God the praiſe,
Who ſtill conducts thee in thy waies.

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Consider what dangers thou hast escaped, in passing the perillous places of this world (no place or time beeing without his danger) And

therfore at thy return, either vnto thine owne home, or to any other place of rest: bee not vnmindefull to giue God hearty thanks for his gracious protection, and fatherly conduction. So shall he, our heavenly protectour, euermore bee mindefull to direct thee in all thy waies. But forgetfulnes of his louing kindnes therein purchaseth his displeasure and ouerthroweth thee vnawares. We see howe many perils we are subiect vnto, some falling from their horses, or their horses falling on them break their legs, their lims, and bruisse their bodies, in such sorte, as sometimes insueth present death: yea oftentimes the slippe from a stile or in the plaine way, breedeth many hurtes to manie. So that I say these casualties considered, wee are bound to bee carefull to serue God, who preuenteth all these mis-fortunes, and preferueth vs from all euills both of soule and bodie. Let vs not bee there-
fore

fore forgetfull to craue Gods protection
at all times, and in all our trauailes.

The Praier.

I Thank thee, O most louing & most
mercifull God. that it hath pleased
thee to giue me prosperous and happie
return frō this my iourney: by whose
mercifull protection I haue escaped
many and sundry dangers, which doe
abound in all corners of the earth, and
hast giuen me such successe in my busi-
nes, as I trust shal be for my best, and
hast of thy goodnes and mere mercie,
brought me againe to mine own home
and dwelling place, to recreate & rest
my weary members. I thanke thee, O
merciful God, for protecting & sauing
me thy silly creature from all perilles,
from drowning by water, from the
stroke of thūder, & blasts of lightning,
frō the clawes & iawes of wild beasts
of the field, and for defending me from
theeues, robbers, & men of bloody con-
ditions, and for preserving me from
hurt of bodie, and manie other casual-
ties which the misery of this wretched
world doth minister, and whereby I
haue both seene and heard of diuers to

haue

haue perished. I doe acknowledge it
thine onely goodnes, thine vnspeake-
ble loue, and meere mercie, that I haue
escaped them, not able sufficiently to
praise thee for the same, nor to yeelde
sufficient thanks for thy fauour there-
in. But sweet Lord, I humbly referre
such laud, honour, glory, and deserved
praise, as my weaknes can yeeld. Giue
mee power and ablenes to praise thee,
as of right I ought, through Iesus
Christ our Lord.

O Lord increase my faith.

A thankesgiuing to God

the Father, God the Sonne,

and God the holy Ghost,

worthy to be often

sayd.

Giue thanks to God, who did vs make,

And to his sonne so deere:

Who did our raunsome vndertake,

With the holy Ghost so cleere.



Although we cannot sufficient-
ly praise God, our heavenly fa-
ther for his great loue, in ma-
king

king

king and creating vs in the beginning, to his owne image and likenes) and that when wee were not) let vs yet humble our selues with duetifull obedience, as good children to a louing Father, praying for grace to set foorth (as much as in vs lies) his praises with David, saying: Great is the Lord, and maruailous worthy to be praised, who made heauen and earth, the sea and all that is therein, who keepeth his couenant and fidelitie for euer, giuing vs, for his sonne Iesus Christs sake, al things for our vse in time conuenient, as by the placing of the starres in heauen, with the sunne and moone, their course and orderly motions, the hearbes of the field, & due maner of their springing, fading and withering againe. The sea he inuironed, compassed, and (norwithstanding the rage and force thereof) kept within his limits and appointed bounds with the fishes so infinite therein both small and great, and the ebbing & flowing therof, which all serue onely for the vse and seruice of man, yea and without the which man could not continue: yea, especially and aboue all things, so great was his loue, that he spared not for our sakes to giue his only sonne euen to death, most vnderferuedly vpon the crosse,

our redemption, which loue of the Father therein, as it mooueth, (or shoulde mooue) a great desire of thankesgiuing in vs, so doth the obedience of the sonne giue vs a greater occasion of thankesgiuing, than the toong of any mortall man can expresse, by whose acceptance of the pangs of death came the remission of all our sinnes, as witnesseth the holie Ghost the water of life, which beeing sprinkled in our hearts, procureth vnfaigned loue, whereby wee haue access to Christ our onely mediator to God the father. Consider the vnspeakable patience of Iesus Christ, onely for our sakes making oblation euen of his owne body, to pacifie his fathers wrath, the benefite whereof is so infinit, that no tongue can sufficiently set forth, in redeeming vs from the punishments due for our transgression, which no sacrifice els could obtaine, to make vs one with God the Father again, continuing our onely mediator and intercessor vnto the end. Wherefore praise God the Father who made vs, praise God the Sonne who hath redeemed vs, and praise God the holie Ghost who hath sanctified Gods elect, and giueth light vnto the hearts of all such as serue the Lord vnfaignedly.

The

The Praier.

O almightie God, maker & creator of all thinges, conſeruer of all that thou haſt made, and protector of all that loue thee, who in the beginning madeſt all thinges of nothing, which all reſt in thy hands, and in thee haue their continuance and being, and without whoſe prouidēce they ſhould conuert againe to nothing: wee yeelde vnto thee all laud, praiſe and glorie, & vnto thee aſcribe all power, maieſtie, and dominion, who ruleſt all thinges, workeſt all thinges, and diſpoſeſt all things according to thy will, to thine owne glorie, and to our vnſpeakeable and vnderſerued comfort, who are as pilgrims and ſtrangers, and without the ſame thy continuall protection, as creatures forſaken and caſt aſwaies.

Lord, thy hand guideth all thinges, preſerueth all thinges, and giueth all things for our uſe, moſt diſobedient & ſtiffnecked childre, who, notwithſtanding though thou through thy mercie & loue vouchſafeſt in the beginning to place in the garden of happineſſe, where we ſhould haue continued, had not our

firſt

first parentes by transgression made
forfeiture thereof, & so highly displeas-
ed thee, that thou repenting of the
making of them, diddest drowne the
whole world for our sins sake: and yet
so tender was thy loue, so soone was
thine anger conuerted into a desire of
our saluation, that thou boughstedst
to send into this world Iesus Christ,
to redeeme vs into thy fauour againe,
(a surpassing loue, where the offended
should seeke attonement with the of-
fendor.) For which thy singular loue,
& mercie infinit, we cannot sufficient-
ly thank thee, O God of our comfort:
nor thee (Sweet sauior) Iesus Christ
for thine obedience, for thy great hu-
militie, & ardent desire of our reconci-
liation and eternal saluation. Lord in-
crease my faith, send me thy grace, and
indue me with thy holy spirite, that I
may heartily render, and continually
yeeld all possible thanks vnto thee, not
onely for creating, keeping and preser-
uing vs hither vnto, but also for rea-
ching vnto vs thine hande of loue a-
gaine, after our so great & long disobe-
dience. I thanke thee, O sauior Je-
sus Christ, redeemer and sauior of our
soules, who refusedst not, but most
willingly

willingly acceptedſt (for our redemp-
 tion, from hell & eternall death, beeing
 then thine enemies) the opprobrious
 death of the croſſe, among notozious
 offenders, beeing often ſpitefully in-
 treated, buffeted, ſpit at, reuiled, & moſt
 iniuriouſly handled, not for thine own
 (ſweet Jeſus) but for our offences, for
 our ſins, yea, to purchase that by thine
 obedience, which we loſt by wilful re-
 bellion, againſt thy heavenly fathers
 precept and will. O good Jeſu we
 thanke thee, that it hath pleaſed thee
 to leaue the ſacred manſion of thy fa-
 thers right hand, thy celeftial being, &
 to put on the baſe attire of a ſeruant,
 to walke in the troubleſome pathes of
 this miſerable world, & yet thinking
 it no robberie to be equall with God,
 though leauing his heavenly habita-
 tion for a time (according to his pro-
 uidence & heavenly knowledge) to ſuf-
 fer heere in this vale of miſery, in this
 deſert of ſin, moſt cruell & moſt ſhame-
 full abuſes, onely for our ſins, which
 were ſo odious and vile, in the ſight of
 our good God, that no ſacrifice or ob-
 lation could appeaſe his wrath & de-
 ſerued diſpleaſure towards vs for the
 ſame, but thy death onely, and ſacrifice

of thy pretious and vndefiled body vpon the altar of the crosse, who willingly sufferedst & same for our sakes, notwithstanding they were so greivous, so intollerable and odious, that by reason of the extremitie & anguish thereof, thou wert constrained, to sweat water and blood.

Oh surpassing loue, oh loue, without the which the hatred of thine omnipotent father had not bene appeased nor removed from vs. Oh loue, without the which we had bene barred of all access vnto the seate of mercie and wonned fauour of almightie God, and continued in his heauie displeasure to our utter destruction, death and damnation. Oh sweet Iesus, oh heithful comforter, giner of health, and restorer of life, how can we but praise thee? how can we but loue thee? how can we but magnifie and extol thy holic name, for ever? so tenderly louing vs, that by thy means (without our deserts) we were restored from death to life, from the deserved displeasure of our creator, to his vnspeakeable loue & fauour, without which we had perished both bodies & soules. Wee haue atttonement now with him, that before we had so greatly

greatly offended God our maker, without whose fauour wee fall, & without whose helpe wee perish and passe to naught. O sweet Iesus, thou hast taken vpon thee, not onely to die for our redemption, and to rise againe for our iustification, & to place vs in the sweet mansion of thine heauenly knowledge: but hast also promised, to continue our mediator to thy heauenly Father for ever, while we mortal men liue as sinners in this vale of miserie, making continuall intercession for vs, that he will vouchsafe neuer to withdraw his louing countenance from vs his poore creatures, but to bee our castell, stay, and strong refuge vnto the end.

O Lorde Iesus Christ, wee giue thee thanks, not only for that thou hast been for a time here present with vs on earth, to manifest thy selfe vnto vs, by the visible shewe of thine humanity: but in making the cause of thy coming certainly known vnto vs, which was (indeede in that thou wast become God) to call vs from blindness & error wherein wee walked according to the wil of sathā, to take hold of thy miracles & wonders, which thou so apparently didst worke, to declare & manifest

fest thy selfe, to be our redeemer & advocate, and to confirm the same in our hartes by faith, as thou diddest in the hartes of thy Disciples, who notwithstanding there being present with thee, continued yet neuertheles in darknes and misbeleefe, without the woorking of thine holy spirite in them, whereby they confessed thee to be verie Christ, Sonne of the liuing God, and onelie Sauour of the world.

Among al which thy great benefits (Oh good Iesus) wee peeelde thee all possible thanks, for that it hath pleased thee, to leaue vnto vs, after thy departure vnto the right hand of thy father, the lanterne of light, the Gospell of comfort, the word of truth, the soode whereon our soules may continuallie feed at full, without the which we had bene left vnto our former darknesse, walking in errour, and in our wonted ignorance.

And for that thou knowest vs from the beginning, to be carried into blindness and errour, wrongfully interpreting the parables and darke sentences of thy Gospell, through the same thy grace, hast left vs a continuall comfort. euen thy holie Ghost, proceeding from

from thy father and thee, who in the likenes of a Dove descended from heauen vpon thee, ſhewing himſelfe vpon the Apoſtles in ſerie tongues: Oh holy Ghoſt our comforter, wee yeelde thee moſt humble thanks, that through the gift of thy grace we haue our harts prepared, our vnderſtanding lightned, & mouthes opened, to conceiue rightly thy word, to declare abroad the ſwonderfull things of thy lawe, and to manifeſt the ſecret myſteries of the kingdom of God. Thou art the true light, and the light of trueth, without the which it is impoſſible to pleaſe God the Father, nor to haue acceſſe to God the Son, who together with thee, O holy Ghoſt, are but one God in eſſence though thre in perſon.

Make our harts pure, make vs clean, ſanctifie vs & ſeal vs among the number of the elect and choſen, that when we ſhal approch vnto the ſeat of iudgement, we may receiue through the merits of Jeſus Chriſt, not only the ſtipend of ſeruaunts, but the rewarde of obedient childzen, euen the inheritance of the kingdome of heauen. There reſt with thee, O Father our maker with thee, ſweet Jeſus our Saviour

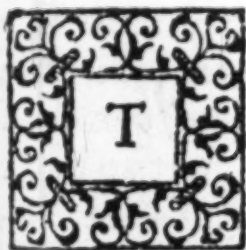
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and with thee O holy Ghost, our comforter and sanctifier, for euer and euer,
To whome be all praise and eternall
glory, worlde without ende. Amen.

O Lord increase our faith.

A praier to be said before the receiuing of the Communion.

*Before thou come his table neere,
Prepare thy soule, make conscience cleere.*



Here is saide sufficient
in a godlye exhortation
set down in the booke of
common praier, to stirre
vp the mindes of all
well disposed persons, willinglye, and
zealouslye to come to this holye table,
wherunto before we come, we ought to
addresse and prepare our hartes, to put
off all rancour, malice, wickednes, and al
kinde of vice, with the fruits of the olde
man, which is disobedience and sinne, &
to put on the new man, which is righte-
ousnes, comming thereunto in a pure &
clean hart, abounding with loue, peace,
faith and charitic, that we may receiue
it to our comfort: Reade the eleuenth

M

Chapter

Chapter of the firſt to the Corinthians, from the twentieth verſe vnto the nine & twentieth, and there ſhall you finde, not onely the maner of the institution and right celebration thereof, but alſo how we ſhould receiue it with heavenly profite, the daunger being likewise manifeſted, which hangeth ouer the heades of the vnreuerent and vnfaithfull, in receiuing the ſame : vnto the exceeding comfort and conſolation of the Godlye, and to the vtter ſhame and confuſion of the wicked and ſinners.

Before thou preſume to come to this holye Table forgive all men that haue offended thee (not for a time) but euen from the bottome of thy hart to be at one with all men in perfect charitie, entier in faith, putting awaye all hypocriſie, diſſimulation, doubting and vnſtaynednes, beeing prepared in earneſt and hartie prayer, ioyned with true repentance and purpoſe of amendment, that thou maiſt faithfully eate the body and drink the blood of Ieſus Chriſte, in the remembraunce of his bitter paſſion for the cleaſing of thy ſinnes, that thou maiſt through his mercy be receiued into the number of thoſe whom from the beginning of the worlde hee hath choſen,

ſen, and by their obedience he accounteth woorthy to be his, and ſo poſſeſſing that peace in thy ſoule which paſſeth the vnderſtanding of man, thou maiest yeeld praiſe and thankes giuing vnto Ieſus Chriſt thy redeemer & onely author of thy ſaluation, in the congregation of the faithfull without intermiſſion.

The prayer.

O Lord Ieſus the ſonne of the euer-living and omnipotent God, who when we through the fall of our firſt Father were made ſubiectes to the ſnares of ſinne, bondes of death, and tirannie of Sathan, wherein according to the corruption of our nature & iuſtice of thy Father we had continued, hadſt not thou vouchſafed to pacifie him & purge vs, graunt I humbly praye and beſeeche thee, euen for thy death ſake, to inſtill into my hart the gift of thy grace, whereby approaching vnto the ſweete banquet of thine holy body & blood, which thou vouchſafedſt to giue for the redemption of vs miſerable ſinners, I may by faith eat and drinke the ſame, and be made a fit and faithful member of thy miſticall body

¶ 2.

laying

laying aſide the darkneſſe of olde Adam,
 embracing the light of thine obediēce,
 loue & patience, that that moſt preci-
 ouſ bodie of thine be not giuē, nor thy
 blood ſhed for me in vaine, but may di-
 rect the whole courſe of the reſidue of
 my life, by thine holy ſpirite, according
 to thy heauenly wil in al thinges, that
 after this life ended, I may appeere
 before the tribunall ſeate of thy highe
 heauenly maiesty, as a faithfull mem-
 ber of thine, and enioye that heauenly
 inheritance, which thou our head and
 guid haſt purchaſed for all true belie-
 uers in thee, Amen.

O Lord increaſe our faith.

At the be-
 ry receiuing
 of the bread
 ſay thus.

Vouchſafe (O ſweete
 Ieſus) that as thou haſt
 giuen thy fleſh to be the
 bread of our eternall ſal-
 uation: So vouchſafe
 to worke in me by a true-
 ly faith, that I recei-
 uing the ſame, may be,
 and euermore continue
 one in thee, and thou in
 me, Amen.

O Lord increaſe our faith.

At
 ceiv
 Cu
 thou

A P

Amen
 Aband



At the re-
ceiuing of the
Cuppe, say
thus.

Oh Lord bouchsafe
that as thy blood was
shedde to wash me a sin-
ner from the corruption
of old Adam, So graunt
that it may through a
liuely faith take effect in
me, walsh me from the
filth of sinne, and renue
in mee the fruites of
righteousnesse, that I
may become a fit mem-
ber of thee, liue and die
in thee. Amen.

O Lord increase our faith.

A praier after the recei- uing of the Com- munion.

*Amend thy life, giue thanke to God,
Abandon strife, auoid his rod.*



Se not the maner of many,
who in the daye wherein
they repaire vnto the holy
table of the Lord, doo not
onlye lightllye esteeme the
weigh-

weightinesse of the matter, but lewdely
giue themselues to wanton companies,
gadding heere and there to banquets,
tauernes, and loosly (aboue other daies)
giue themselues to wanton behauiour,
but remember the promise that thou
hast made to God to become a newe
man, to leaue all wantonnes, and cleaue
wnto godlines of life. Be not like the
dogge that turneth to his vomit, or the
sowe to her wonted wallowing in the
durt of sinne, but be holyc, as your hea-
uenly father is holyc. Seeke the king-
dome of God and the righteousnesse
therof, and all thinges shal be giuen you,
and as the true members of Christe, in
the ende we shall raigne with him in e-
ternall glorie.

The Praier.

Omnipotent and most merciful
father, Thy silly creature praise
thee (not able to yeelde thee thanks
sufficiently) for thine vnspeakable fa-
uour, and louing kindenes, in feeding
me at this time with & spirituall food
of the body and blood of thy Son Je-
sus Christ whom thou vouchsafedst
to send for our redemption into this
miserable

miserable world and to giue him euen
to the death, in remembrance whereof,
vntill his second coming, he hath
willed vs to eate his body & to drinke
his blood, to the end by faith we should
be vnited and knit vnto his bodie and
being washed from all our sinnes, to
lead a new life, vouchsafe I humblye
beseech thee, for his sake to endue vs
with thy holy spirit, wherby heerafter
casting aside the woorkes of darkness,
we may walke in the true light of thy
holy Gospel, in the number of thy
chosen, waiting faithfullie when he
shall come againe for our deliuerance
of this mortall life. And whilest we
liue heere, vouchsafe vs vnscined de=
sire to be partakers of that his holie
institution, and through thine holie
spirite, leade our liues according vnto
thy heauenly will in all thinges, kee=
ping our bodies vndefiled, as fitte re=
ceptacles for so heauenly food, that our
soules may enioy the benefit of the mi=
sterie thereof by faith, according to
thine heauenlye prouidence, through
Jesus Chpiste our Saviour and re=
deemer. Amen,

O Lord increase our faith.

A praier to be faide for
him that is sicke, necessarie
*against Sathan, who is then
most ready.*

*When sicknes sore oppresseth thee,
Repaire to Christe, take Phisick free.
He cures the sore that Sathan makes,
And sadnes that the body takes.*

A com-
forta-
ble ex-
horta-
tion for
icke
persons



It pleaseth God often to
lay the heauy burden of
sicknes, vpon the weak-
nes of our corrupt flesh,
to the ende he may win
the same, to be so much
the more subiect vnto the spirit: that the
soule the principall parte of man, maye
be so pure and cleere, as in the ende it
may appeere before him to honor, and
not to dishonor. And that is the cause
that he punisheth those whome he most
tenderly loueth, and letteth the repro-
bate and wicked enioye a further liber-
tie of their health, and other their de-
sires heere in earth, to the ende (that
through his lustice) their fall maye bee
the greater. Wherefore take not heauily
this

this
But
him
vnto
faith
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bath so

this crosse, this fatherly correctiō of his:
But rather embracing it willingly, giue
him thanks hartly, referring thy selfe
vnto his will louingly, patientlye and
faithfully. For it is a manifest token, that
thy correction is euen of Gods meere
loue (tendering thy saluation) when thou
takest it with patience. Dispaire not
therfore in this sicknesse of thine, nei-
ther thinke that G O D intendeth any *Eccle, 38*
thing therby but thy profit, the amend-
ment of thy life, whereby commeth his
loue, and thereby he saueth all that be-
leeue in him. Be faithfull therefore, call
vpon him in the daye of thy visitation;
and he will heare thee, pray to him; and
he will heale thee, if it be for thy benefit,
and therefore must thou refer thy selfe to
his prouidence, whose care ouer his ser-
uants is such, as he neuer suffereth them
to perish, but by sicknes and other gen-
tle warninges, calleth them home from
wandring astraye and following the va-
nities of this wretched worlde, wherein
is nothing but vanitie and affliction of
spirit: labours, cares, troubles, enmi-
ties, debates, and daylye subiection to
many casualties. What is this life, but
short and euill? all flesh must dye, God
hath so decreed it, man is altogether

vanitie, his life a vapour, a bubble of water, he passeth as a shadowe, liue he neuer so long, Prepare thy selfe therefore to die, that death take thee not vnawares, make thee fit for the Lords coming, that is, cast awaye the loue of worldly and transitorie thinges, and be readie to leaue the worlde it selfe, and settle all thine hart vpon the worlde to come, wherein there shall be no sicknes, but continuall health, no death, but life eternall, no sorrowe, but ioyes without end, a place that all the sicknes, all the punishments, the crosses and calamities that can be heere sustained cannot deserue, neither are all pleasures of the worlde comparable to one moment of the celestiall ioyes, and therefore these willinglye to be left, and the other earnestly to be desired. This is the place that is prepared for the electe of God, that is full of such ioyes as eye hath not scene, the care hath not heard, neither can the hart of man comprehend, the vnspeakable riches of glorye, of peace, and endlesse blessednes, that Iesus Christe that vnspotted Lambe of GOD hath prepared for all them that forsake themselves, that is the worlde with the pleasures thereof, and cleaue ynto him.

Crye

thee (sweete Iesus) the spirite is wil-
ling, but the flesh draweth backward,
thou hast summoned me, sweet Iesus,
I must appeere, thou callest mee, I
must come, nothing can keepe backe
what thou wilt haue, he must appeere
whome thou arrestest: wherefore Oh
God my maker, in the name of Iesus
Christ my redeemer and saviour, send
the holy Ghost into mine hart, that it
may labour with me, & make al things
readie in mee against that day, that it
may strengthen mee in this my great
weaknesse, heale mee in this my grie-
uous sickness, and wash mee with the
oyle of comfort, before I go hence, and
be no more seene. Sweete Lorde, thou
knowest all thinges, and canst doe all
thinges, & thou canst send me health a-
gaine when thou wilt, or when thou
seest an hower fit for the dissolution of
bodie & soule, to accept me into the bo-
some of thy mercie, and to receiue
mee into the kingdome, which bp=
on the crosse (good Iesus) thou diddest
euen with bloodie passion purchase for
all those that vnfaignedly yeelde them-
selues vnto thee, and forsake this mi-
serable world, whereof, and of all the
plea-

pleasures thereof, graunt mee present forgetfulness, and giue mee, sweet Iesus, a tast of heauen & heuently things. Onely graunt me to call to minde the sinnes of my youth, and frailties of all my life past, and bouchsafe mee grace truelie to repent them: that thou sweete Iesus, maiest with thy finger blot them out of the booke wherin they are fast written, and fasten them to thy Crosse, that thy bloudshedding may remain an euerlasting testimonie that they by the same bloodshedding are free forgiuen me. That Sathan the enemy of my poore soule, may bee prevented of that which he so diligentlie waiteth for. Oh Lord abandon him & all that is euill in me, that I may willingly accept this crosse of thine, & bee content euen with patience to continue thy good time vnder the same, and when thou wilt haue mee to appeare, so yeld my bodie and soule into thine hands ioyfully, sweet Iesus, Amen.

O Lorde increase my faith.

Amore

A more short praier in sicknes.

MY God, my God, sweet Iesus my
Saviour, looke downe in mercie
vpon me poore and wretched creature,
whose health is impaired, and paines
increased, whose strength is gone, and
weaknes hath taken fast holde vpon
me, oh good Iesus, consider my mise-
rable estate, forgive my sins, & give me
grace to frame my forward desires to
serue thee, and faith in thee to beate
downe sathan vnder my feet. Let him
not triumph ouer mee, let thy victorie,
oh louing Iesus, wherein vpon the
Crosse, thou ouercamest him, bee my
victorie, and let death haue no further
power ouer me, than onely to dissolue
the soule from the bodie wherein it is
imprisoned, & fast bound in the chains
of earth, which thou hast decreed, shall
once againe passe to earth by meanes
of death, which flesh cannot auoid, and
thou hast prescribed mee a time to
wander in this pilgrimage, and set
me a time which I shal not passe. And
this visitation of thine (oh Lord) I
accept

accept as a louing remembrance for mee to be mindfull of mine vnstable state, it is onely of thy fauour to call me vnto thee, from whom I haue long absented my selfe. But I repent my former life, and appeale to thee for help in this extremitie, I crie to thee for ease, and humbly pray thee, that as thou hast laid thine heauy hand of correction vpon mee: so vouchsafe to extend the helpe of thy right hande for mine amendment and comfort againe, or els such patience, as I may saythfully waite when death shall appzoch vpon this poore carkasse of mine, and imbrace the same with vnfaigned hope of chaunging my mortall life into life eternall, and my sorowes into the ioies of eternall blisse, thzough thee, and for thy sake, sweete Iesus my Sauour, to whose protection I heere betake mee. Amen:

O Lord increase our faith.

A verie



impur

A verie godlie and de-

uout meditation and confes-
 sion of our sinnes , with humble
 request vnto almightie God, that he will
 vouchsafe to establish true repentaunce
 in our hartes, and of his mercie turne a-
 way his plagues , which wee iustly
 haue deserued for our mani-
 folde iniquities : very ne-
 cessary for all Christi-
 ans daily to remem-
 ber in these
 daies.

*Let vs fall downe with weeping eies,
 With one consent (from hart) on knees :
 Our sinne haue so deserued thrall,
 Nothing so sure as sodaine fall.*



LET vs set as a glasse
 before the eyes of
 our hearts the cause
 of the first floude,
 which was falling a-
 way from God , and
 continuall woorking
 impuritie, wherein the whole world, his
 wonderfull

Gen, 6,

wonderfull workmanship (Noe with a small number of persons onely excepted) perished. Let vs likewise call vnto our remembrance the sodain destruction of Sodome and Gomorra with fire & brimstone from heauen, for disobeying the voice of the Lorde, pronounced by Lot for their repentance, wherein wee may as it were behold before hand what will become of vs without our speedie repentance, neglecting (as wee doo) the wordes and message of the Lord reuealed vnto vs by his prophets & preachers threatning plagues to follow our wilfull rebellion, let vs not be like vnto the deaf Adder, stopping our eares from the hearing of our iniquitie, which we imbrace with such greedines, but like relenting hearted Ninuites, put on the sackcloth of vnfeined repentance, mourning for our many thousand sinnes, with fasting and earnest praier from the lowest to the highest, and after the good example of Dauid and Iob, prostrate our selues in hart with lamenting spirits, vnto the mercie seat of our good God, who as he is not hastie in plaguing (expecting our repentance) so will his punishment bee the greater without hastie and speedie conuersion. Let vs not therefore be slow

to turne vnto him, let vs not defer from day to day, according to the illusion and wicked perswasion of Sathan, who would that we should be taken vnawares, for sodainely will the wrath of God come, *Par. 7.* when we thinke not of it, and in his vengeance will he destroy vs: yet so louing is he and mercifull, that if we call vppon his name, making our praiers vnto him, vnfeinedly repenting vs of our sinnes, from the bottome of our hearts, he will *Esd. 10.* heare vs from his holy heauens, and receiue vs againe vnto his mercie, according to his promise vnto Israel: the wicked king Achab humbling himselfe, and clothing himselfe in sackcloth, and sleeping in hairecloth, obtained pardon for his sinnes. The mercie of the Lorde is so great towards them that repent, that the examples thereof are infinite in the scriptures, the Lorde had determined to destroy the Niniuites, but because they repented at the preaching of Ionas, hee spared them. Wherefore let vs speedilie forsake our sinnes, and more and more grow in hatred thereof, vnfeinedly clea- *Eccle. 17* uing vnto righteousness and holines of *Ephes. 4.* truth. Repent, repent, for the kingdome *Math. 3.* of God is at hand. Euery one that saith, Lord, Lord, shal not enter into the kingdome

dome of heauen, but hee that dooth the will of God, turne therefore to the Lord in feare, and thou shalt be saued,

The Praier.

O Lord vouchsafe to poure the Oyle of thine holy spirite into the wounds of our heartes. whereby the hardnes thereof may bee so mollified, that we may sigh, lament, weepe, and euen rent our harts, at the consideration of the wicked and abominable estate of our life past, which is so farre gone with the childe of selfe loue, that without thine vnspeakable mercie, it is euen at the point to bee deliuered from the pit of eternal perdition, giue vs grace (wee humbly beseech thee) from the highest to the lowest, from the greatest to the least, to repent of our sins, and heartily to turne vnto thee, whose high displeasure wee haue deserued, through our manifold transgressions, whom thou hast (in respect of our disobedience) pronounced rebels, bastards, & children of the bondwoman, and without repentance barred from the inheritance which the Sonne Iesus Christ hath purchased

for all true beleengers: Wee are disobedient children, and haue so much peeled our selues to the desire of sin, and walked according to the conuersation of the olde man, which is corruption, so far degenerating from thy lawes & diuine institutiōs, following so much the will of sathan, the lusts of the flesh and the vile alluringes of the wicked worlde, that thou hast cast vs off, as none of thy children: insomuch as when we consider the heauie and intollerable burden, which by our vnrighteousnes we haue deseruedly heaped vpon our selues, in losing the fauour of so louing and bountiful a Father, and so sweet a sauiour, it driues vs into a great feare & terroz, procuring a great dislike and loathing of our selues for & time: but our nature being nothing but corruption, falleth into a present forgetfulness of our ende, and turneth forthwith vnto his old vomit again.

But most louing God and cuer liuing, when the deserued punishments which hang ouer our heads, shal light fall vpon vs for the same, what shal we doo? It is prepared, and it is coming, wee cannot (by anie desertes of ours) but only & intercessiō, mediation
and

and desertes of Iesus Christ (which neither auaieth without our true repentance) anoid it. Molliſie therefore our harde & ſtony harts, O Lord, for the ſame thy ſon Iesus Christs ſake, giue vs lamenting ſpirites, endue vs with vnſained ſorrow for our ſinnes, & make vs willing & readie to return to thee vnſainedly: our nature being vile, and our blindnes great, wee are moſt apt, euen with great obedience, care, & diligence, to ſerue, to pleaſe, & to obey men of authority heere in this world, by whose diſſauor there can ariſe but ſmal or no hurt, or puniſhment at al, & euen cry out, when they frowne, when they growe in diſlike of our dooinges, but we neuer giue our ſelues (or very ſeldom) to the fulfilling of our duties to thee, by executing thoſe thinges which thou commandeſt vs, whereb we bzeak and forſeit that band, which thy ſon Iesus Christ ſealed with his pzetious blood vpon the croſſe, wherby hee confirmed for euermoze a league and peace betweene thee, and ſuch a forſake ſin, and cleaue vnto right conſciences and truth. Oh vnhappy wretches that wee are, who beeing in the very boſome of ſo louing and ſo mercifull

Go

God, should by yeelding vnto the desires of the fleshe, the vanities of the world, and the will of sathan, be thrust out of thy presence, wherin consisteth all peace, all loue, all hope, quietnes of minde, patience, long suffering, meeknes, and all good whatsoeuer. But wandring and going astray, after our owne corrupt desires, what remaineth in vs, but strife, hatred, misbeleefe, dispaire, conetousnes, adulterie, witchcraft, contempt of thy lawes, and all kinde of euill, and rest as accursed. Lord we acknowledge that sinne and iniquitie hath gotten the highest room, it sitteth and ruleth ouer all the corners of the earth, and righteous dealing, simplicitie, and innocencie, is condemned of many. Roote out therfore (good Lord) roote out of our hartes all hauintesse, deceit, wrongfull dealings, and euill imaginations, and plant in steed thereof, humilitie, iustice, and vnfained good wil, and helpe one towards another. Let not sathan rule, let not the flesh preuaile against the spirit, let not the world beguile vs, who are our mortall enemies, most strong, we most weake: insomuch as they are not so readye to runne bypon vs, as wee are

¶

prone

prone to yeeld they are not ſo politique
to deceiue vs, as we are ignozant to be
caried away from light to darkenes.
Forgiue vs Lord, forgiue vs, for thy
ſonne Ieſus Chriſts ſake, ſtrengthen
vs with thy grace, we haue erred, we
haue don amiſſe, we haue followed too
much the wil of ſathan, we haue yeeld-
ed too much to the motions of & fleſh,
and too much embraced the pleaſure of
this worlde, wherby we haue loſt the
moſt ſweete comfort of thy celeftiall
promiſes, who haſt ſaide, that who ſo
obeyeth thy voice, in keeping and ful-
filling the lawes, ſhall be moſt bleſſed
yea in all his waies, in his going forth
and comming in, and in all thinges
which he taketh in hand.

O ſweet Lord, what darkeneſſe,
what errour, what corruption remaineth
in vs, that we are ſo ſlowe to doo
good and ſo prone to doo euill, and yet
can not lament our miſerie, nor be-
waile our eſtates, we can not ſigh and
ſorrowe at the forfeiture of ſo manye
ſweete bleſſings, for incurring the pe-
nalties of infinite curſes of thine, by
diſobeying thy will & precepts, which
thou enioynedſt vs, in all thinges to
fulfill and obſerue.

But

But vouchsafe (good Lord) vouchsafe of thy mercye for Iesus Christes sake, to turne away thine heauye displeasure, and punishment which we haue deserued, that they light not vpon vs for our misdeedes. blot out all our iniquities, lay not our vnrighteousnes, our vnthankfulnesse, and wilfull rebellion against thee to our charge: for if thou shouldest, Lord, what should become of vs, what might we look for as our iust reward, but death and damnation.

Oh Lord we doe confesse, that for so sundry and bountifull benefites, receiued at thy hands, (such is our corruption) that we doe not onely take them without thanks, vse them without feare, but most foolishly and vniustly e, attribute the gifte therof to some creature, and cast the praise vpon him, or else we receiue them as giuen by fortune, and take not onely & due honour from thee, but make the creature the authour of that that cometh onely from thee the onely Creator, and giuer of all things.

Oh most swete Lord, such is our ignorance, such is our blindenesse, and such is the error that hath rested and

remained in vs, euer from Adam
 through our bolountarpe blindenesse,
 which though we imbrace thou offerest
 light, we refuse the same, we are
 ignozant, thou giuest wisedom, and
 we neglect the same, we goe astraye,
 thou callest vs, but we refuse to come:
 Lord we are like the vntamed Heyfer,
 which refuseth the yoke, we are like
 the deafe Adder, which refuseth to
 heare the voice of the Charmer, charm
 he neuer so wisely: wee harden our
 hartes as the Adamant, we will not
 receiue thy gentle callinge, thy fatherly
 admonitions, and louing correcti-
 ons. Thou commaundest vs to cast
 away the darkenes of ignoraunce, and
 to put on the light of thy Gospel, but
 we stop our eares, we refuse to heare,
 opening our eares to pleasures, and
 fixing our eyes vpon vanitie, erring in
 the pathes of vngodlines, drinking
 the puddles of iniquitie, and despising
 the sweete water of life. Our hartes
 are alwaies readye to embrace de-
 lightes and fantasies, vtterlye despi-
 sing nurture, correction & knowledge.

We remember the time present, the
 time past, for which we haue to an-
 swer: and the time to come, in which
 we

we must answere, (good Lord) we thinke not on: we consider not that our time is like the flowre of \S feelde, to day freshe and faire, and to morrow cut down, dried by and withered. we consider not, that we passe as dooth the shadow, and vanishe as the bubble of water, as the smoake, and swanes of the sea: But we foolishlye deferre the amendment of our liues, vpon hope of thy long sufferance, and consider not that thy wrath commeth sodainly, we consider not that the sodaine death of sundry, beeing now most lusty, gaye and strong, and by and by dead, and laide with the substance of their own flesh, euen the Earth where \S wormes possesse that, that they so daintily fed with sundry fine delicates, and clothed with nice, monstrous & gorgeous futes of apparrell, sumptuous attire, broidred haire, & settled themselves in stately high houses, euen to the skies, their soules departing with the insatiable glutton, where is no water to coole the vnquenchable heate of thy displeasure against them.

O Lord, thou laughest at our vanitie, yet most sorry to see vs so ledde by the direction and hand leading of sa-

than, whose desire is to deuoure (if it were possible) euen thy chosen ones. But thou wouldest not þ we should perish, thou desirest rather that we should conuert & liue, thou reioycest not at the death of a sinner, but there is great ioy in heauen of his repentance, whereunto though louingly thou call vs, wee goe still in our wickednes. Thou giuest vs knowledge of thy will, by preaching, and thine omnipotencie thou manifestest by thy creatures, both in the firmament aboue and in the earth and Sea below. But we vnderstand it not, we beare it not awaye, we consider it not. The good which we should doo, we doo not, but the euill which we should not, that we greedily follow, yet notwithstanding al which our corruption, our disobedience, and wilfull wickednesse, thou (of thy mercie aboundaunt) so intirely louedst vs, that thou gauest thine onely begotten Sonne, to suffer the most shamefull death of the crosse, for vs, and hast set him as equall with thy self, euen at thine own right hand, to the ende he might make continuall intercession for vs vnto thee, and that through him we might haue attone-
ment

ment swith thee, and accesse vnto thee
for euer.

Wretched sinners that we are, if we
by our wickednes, rebellion, and loose-
nes of life, lose so great a benefite,
which he so deerebye purchased for vs,
euen thy sweetened mercie and louing
fauour, and make of none effect his dy-
ing for vs, what remaineth for vs, but
euen & most fearefull sentence of indg-
ment in the day, when all secrets shall
be opened, and euery man receiue ac-
cording to his deserts: to whom thou
wilt say: Goe ye cursed into the flames
of eternall fier, prepared for the Diuell
and his Angells, which neuer shall be
quenched: where shall be continuall
weeping, wailing, anguish, and gnashing
of teeth. When we shalbe, neither our
selues able to pleade to the contrarpye,
nor haue any aduocate to gainsay thee
in thy iustice. Then shall we be sorry,
then shall we lament (but too late,)
Then shall we heare the most comfor-
table entertainement of the godlye,
when thou shalt say: Come ye blessed,
possesse ye the kingdome prepared for
you from the beginning, where shall be
nothing but ioy without ceasing, con-
tinuall gladnes, comfort, and unspea-
kable

kable consolations, euen for such as cloathed thee, fedde thee, lodged thee, and visited thee being in prison. Them shalt thou embrace, them shalt thou meete in the cloyds, with most sweet wordes of comfort, but such as haue seene thee (euen the poore and little ones) to be sicke and comfortles, and haue denied the helpe, releefe and aide, or hungry, and haue withheldc foode, thirstie, and haue not giuen drinke, naked, and haue not clothed them. Such (sweet Lord) shalt suffer hunger, cold, nakednes, and thirst, with vnspeakable greefe of conscience, which shal neuer haue end.

Oh that it would please thee therefore (Oh most mercifull God) of thy great goodnes, fauour & louing kindenes, to consider of these latter dayes and perillous times wherein we liue, wherein iniquity hath gotten the upper hand, charitie waxing colde, and loue banisht from amongst brethren, and thy selfe (sweete Lord) euen thy poore and little ones, the Orphans and Widowes, not onely not releued, nor defended, but trodden vnder fete, neglected, and forgotten, euen of such as haue aboundaunce,

Wouch-

Cloughsafe, vouchsafe good Lord,
 according to thy promise) to shorten
 these daies, least also thine elect be se=
 duced with vanitie, and forsake thee
 their onely comforte. It is come to
 passe which thou hast saide, that as
 towarde the Summer, trees and
 plantes of the earth doe budde, so be=
 fore thy comming (to make vs so much
 the more prepared) thou hast promised
 to send vs foreknowledge, by sundrye
 signes & tokens, both in the earth be=
 lowe, which (hath by thy passing as it
 were by vs) quaked alreadye at thy
 presence, as also by the Sun & Moon,
 and other thy creatures, apparaunt=
 ly showing thy rod of vengeance to
 be ouer our heads, ready to strike, Oh
 Lord we can not but looke for vtter de=
 struction, according to the weight and
 aboundance of our sinnes and iniqui=
 ties, vnles it may please thee to shewe
 thy mercie for Iesus sake in conuer=
 ting vs.

We haue sinned, we haue gon astray,
 we haue wrought wickednes, in yeel=
 ding to the will of the fleshe, but most
 sweet Lord, let thy light so shine into
 our hartes that we may now begin,
 to seeke only thy kingdome, and leaue

As

the

the darkenes of Sinne, grow to al goodnes, and be mortified as touching the olde man, which is corruption, dye to the world, and remoue Sathan, that with godly desires we may attain vnto the perfect feeling of thy grace, hauing obtained the pure vnderstanding of thy word, we may guide our liues by the rule thereof, that after the finishing of this our pilgrimage, we may thoroowe the merits of thy Sonne Iesus Chyiste, enter into thy kingdom of eternall glozy, there for euer and euer to raigñ, enioying the sight of thee, and to thy name, with þ rest of thy saints, sing laude and praise without ceasing, Sweet God, Amen.

Oh Lord increase our faith, and giue vs grace vnfeignedly to repent vs of our sinnes, from the highest to the lowest, that we may hear to our comfort, come oh blessed of my father, enter into the ioy that shall remaine without measure for euer and euer. Amen.

A prayer

A praier necessary to be
saide, after and at the end
of all our praiers

Vouchsafe Oh Lord and mercifull
Father, in whose handes resteth
the hartes of all men, who knowest
what we want befoze we praye, what
we will aske befoze we speake, and
what we doo in all thinges: Vouch-
safe to forgive mine ignoraunce, dul-
nesse and slack comming vnto thee, the
fountaine of all health and helpe, in-
crease my faith daile moze & moze, &
kindle in me & perfect gift of prayer, &
I may at all times serue thee in truth,
& vouchsafe that whatsoeuer I haue
asked, according vnto thy will, at this
time to giue me, and what I haue o-
mitted vnrequested for my self, or any
whom thou wouldst should be com-
mended vnto thee in praier. vouchsafe
euen for thy sonne Iesus Christs sake
gratioufly to graunt, for which and
for all things else, necessary for me and
them, for body and soule, I pray thee
as he thy son hath taught vs saying:

Oh

OH Our Father which art in heauen,
hallowed bee thy name. Thy king-
dome come. Thy wil be done in earth as
it is in heauē. Giue vs this day our daile
bread. And forgiue vs our trespasses, as
wee forgiue them that trespassed against
vs. And lead vs not into temptation, but
deliuer vs from euill, Amen.

Oh Lord increase our faith, and con-
tinne the same effectually in me, and
all men vnto the end, Amen.

Great plagues remaine for the vn-
godlie: but who so putteth his trust in the
Lord, mercie embraceth him on euerie
side. Psal. 32.

Paule before hee woulde presume to
eate, gaue thanks.

Christe likewise, before hee gaue the
bread and fishes to them that were with
him in the wildernes, (yea although hee
were Lorde of all) looking vp to hea-
uen, from whence commeth all good-
nes, blessed it and gaue thanks, and
brake it vnto them, the store beeing
small, replenished manie thousandes,
and lefte manie baskets full: where-
fore take the blessings of God with
thanks,

thankes , and hee will blesse and sancti-
fie thee.

A prayer before meate.

O bountifull God , vouchsafe to
looke vpon our weaknes & want,
and giue vs at this time those things
which may be to our comfort sanctifie
these thy giftes, that our bodie being
replenished, we may be thankfull, and
enioy at thy merciful hands, the bread
of eternall life , to the releefe of our
poore soules , through Iesus Christ
our onely Saviour. Amen.

God saue and still increase thy flocke,
Keepe vs within thy folde:
Vouchsafe to heare when we do knocke,
O Lorde, our strongest holde.
Preserue our Queene, be thou her stay,
This Realme of thine defend:
Indue vs with thy grace for aye,
On thee we all depend.

When

WHen God hath fed your poore
bodies, be not therewith puffed vp
with forgetfulnes, what hee requireth at
our handes, for his blessings, but in a re-
uerent and deuout manner giue thanks
that hee may continue his louing kind-
nes to your comfort vnto the ende.

A thankesgiuing af- ter meate.

We thanke thee most bountifull
Lord, for this thy fatherly feed-
ing our hungrie bodies, so bountifull
to feed our silly soules with the bread
of eternall life. That after this life en-
ded, wee may ascend where Christ is
gone before. Amen.

Sith God hath fed our bodies poore,
Which els would soone decay :
Remember such as lie at doore :
Say not their cryings nay.
God saue his Church, our Queene de-
This Realme preserue for ay : (send,
And graunt vs all a godly end,
And ioyfull rising day.

○ Lord increase our faith.

And

Another praier to be said before meate.

All things depend vpon thy prouidence (O Lorde) to receiue at thy handes due sustenance in time conuenient. Thou giwest to them, and they gather it, thou openest thy hand, and they are satisfied with all good things.

O heavenly father, which art the very fountaine and full treasure of all goodnes, we beseech thee to shewe thy mercies vpon vs thy children, & sanctifie these giftes, which wee receiue of thy mercifull liberality, graunting vs grace to vse them soberly and purely, according to thy blessed will: so that thereby wee may acknowledge thee to bee the authour and giuer of all good things, and aboue all, that we may remember continually: to seeke the spirituall foode of thy worde, wherein our soules may be nourished euerlastingly, through our sauiour Christ, who is the true breade of life, which came downe from heauen, of whom who so ever eateth, shall liue for ever, & raigne with him in glory worlde without ende, Amen.

A

A thankeſgiuing after meate.

Let all nations magnifie the Lord,
let all people reioice in praifing and
extolling his great mercies . For his
fatherly kindnes is plentifully ſhew=
ed forth vpon vs, and the truth of his
promise endureth for euer . We render
thankes, vnto thee (O Lord God) for
the manifold benefites which we con=
tinually receaue at thy bountifull
hand, not onely for that it hath pleased
thee to feede vs in this preſent life, gi=
uing vnto vs all thinges neceſſary for
the ſame : but eſpecially becauſe thou
haſt of thy free mercy faſhioned vs a
newe into an aſſured hope of a farre
better life, the which thou haſt decla=
red vnto vs by thy holy goſpell.

Therefore wee humbly beſeech thee
(O heauenly father) that thou wilt
not ſuffer our affections to bee ſo in=
tangled or rooted in theſe earthly or
corruptible thinges : but that we may
alwaies haue our mindes directed to
thee on high, continually watching for
the comming of our Lord and ſauour
Chriſt, what time he ſhall appeare
for

A thankesgiuing after meate. 261

for our full redemption . To whome
with thee , and the holy Ghost , be all
honour and glory , for euer and euer,
Amen.

O Lord increase our faith.

A praier before dinner.

O Most gentle God and louing fa-
ther , which mercifully feedest all
liuing creatures , wee beseech thee
blesse vs and all these gifts, which we
at this present shall receiue at thy
bounteous hande for the refreshing of
our hungry bodies, and giue vs grace
to doe all things vnto the glory of thy
name through Iesus Christe our
Lord, Amen.

A

A thankeſgiuing after dinner.

WE thanke thee O heauenly father for this our foode, which beeing sanctified by thy worde thou hast vouchſaft at this preſent to giue vs: we beſeech thee, that thou wilt alſo feede our ſoules with the liuely breade of thy worde, which commeth out of thy mouth, that wee, receiuing at thy mercifull hande meate both for our bodies and ſoules, may liue and growe in all godlines vnto the glorie of thy bleſſed name, thorough Jeſus Chriſt our Lord, Amen.

O Lord increaſe our faith.

To

mnium
Caeleſt

To the godly Reader.

I In penſiue plight
I put my pen to prone,
O Of ſlender ſkill,
what profit might ariſe.
H His heauenly heſt
to pleaſe who ſits aboue:
N Now heere ſet forth
before thy zealous eies.
N Naught woorth for phraſe
or finenes I confeſſe,
O Or for his wiſedome
who compiled it:
N Regard it yet
(oh Reader) netheles.
O Diſdaine it not,
the matter is but fit
E Each hart to haue
and holde in price I knowe:
N Now wiſh me wiſe,
be not in ſpeech my foe.
Farewell.

*minium in hoc uno verſatur ſumma laborum
Caeleſtem toto corde timere deum.*

FINIS.

A

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A table to finde the *principall Praiers con-* tained in this Booke.

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